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ART. I. *An Inquiry into the permanent Causes of the Decline and Fall of Powerful and Wealthy Nations*, illustrated by four engraved Charts. By William Playfair, Author of Notes and Continuation of an Inquiry into the Nature and Causes of the Wealth of Nations by Adam Smith, LL.D. and Inventor of Linear Arithmetic, &c.; designed to shew how the Prosperity of the British Empire may be prolonged. The second Edition. 4to. pp. 301. 1l. 1s. Boards. Greenland and Norris. 1807.

IF we give credit to much that is confidently advanced in conversation and in print, we must admit that there never was a crisis in which an inquiry like the present was more appropriate. We are told that, surrounded as we are by dangers from without, and corrupted within by ill gotten wealth, the fruit of Eastern pillage and African oppression, —pervaded by the mercenary and venal spirit of an overgrown commerce,—and governed by councils either fluctuating or feeble,—we have to anticipate a retrograde course; that the future presents us with nothing that is cheering, but that our decline will be rapid and our ruin signal. Without examining how far this picture may be overcharged, we have no hesitation in admitting that circumstances and symptoms exist which impart high interest to investigations of the kind pursued in this volume. To note these circumstances, however, and to investigate these symptoms, we conceive to be no ordinary undertaking; on the contrary, it appears to be one which demands rare ability, and the most extensive acquirements: but we do not deny that some benefit may arise even out of an attempt to perform this service, and the present is not without its claims to praise.

In the first part of his inquiry, the author endeavours to throw light on his subject by bringing the facts of early history to bear on it; and with this view he adverts to the causes, to which have been usually ascribed the decay and overthrow of antient empires. This portion of the volume, however, is not distinguished by more deep research, or more

ingenious application, than belong to the labours of his predecessors in the same track; and therefore we shall allude to it but cursorily.—Mr. Playfair states that Carthage, previously to her subversion, had possessed herself of a great proportion of the wealth of Asia and Africa:

'It has,' he observes, 'been a favourite opinion with many writers on political economy that artists and workmen are cowardly and unfit for soldiers; but experience does not warrant that conclusion; though it is certain that, according to the manner the Romans carried on war, the bodily fatigue was greater than men bred up promiscuously to trades of different sorts could in general undergo.

'So long as the Romans had enemies to contend with, from whom they obtained little, the manners and laws, the mode of education, and the government of their country, remained pure as at first. Their business, indeed, became more easy; for the terror of their name, their inflexibility, and the superior means they had of bringing their powers into action, all served to facilitate their conquests. But when they conquered Carthage, and began to taste the fruits of wealth, their ground work altered by degrees, and the superstructure became less solid.

'Wealth, as we have already seen, was confined to Asia and Africa, and of it the Carthaginians possessed a great share. It has long been the opinion adopted by writers on those subjects that the Carthaginians, as being a commercial and a trading nation, were quite an unequal match for the Romans; that in Rome all was virtue, public spirit, and every thing that was great and noble, while at Carthage all was venal, vile, and selfish. A spirit of war and conquest reigned, say they, in one place together with a spirit of glory, in the other a spirit of gain presided over private actions and public counsels.

'This is all very true, and very well said, with respect to the fact, but with respect to the cause there is one of the greatest errors into which a number of men of discernment and ability have ever fallen.'

'The true state of the case is easily to be understood, if we only throw aside, for a moment, the favour for the brave warrior, and the dislike to the selfish trader. The fact was, that Rome, in the days of its vigour, when it was poor, attacked Carthage in the days of its wealth and of its decline; but let us compare Carthage before its fall to Rome in the time of the Gordians, of Maximus, of Gallus, and see which was most vile, most venal, or most cowardly. This would at least be a fair comparison; and nothing relative to the two cities is more certain, than that Rome became far more degraded, in the character both of citizens and soldiers, than ever Carthage was.

'Wealth procured by commerce, far from degrading a nation more than wealth procured by conquest, does not degrade it near so much: and the reason is easily understood. Whenever a commercial nation becomes too corrupted and luxurious, its wealth vanishes, and the evil corrects itself; whereas, a country that lives by tribute received from others, may continue for a considerable while to enjoy its revenues. This is so evident, that it would be absurd to enlarge on the subject.

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'The reduction of Carthage, and the wealth it produced at Rome, soon brought on a change in the education, the nature and the manner of acting, both in private life and public concerns. The conquest of Greece, Syria, and Egypt, completed the business; and the same people who had conquered every enemy, while they retained their poverty and simplicity, were themselves conquered, when they became rich and luxurious.

'After the fall of Carthage, Rome was fundamentally changed; but the armies still continued to act. Their ambition was now strengthened by avarice, and became ten times more active and dangerous to other nations. They then carried on war in every direction, and neither the riches of the East, nor the poverty of the North, could secure other nations from the joint effects of ambition and avarice.

'But the Romans did not only get gold and wealth by their conquests; they became corrupted by adopting the manners of the inhabitants of countries that had long been drowned in every voluptuous pleasure. Then it was that they ceased to trust so much to their bravery for their conquests; they began to employ politics and intrigue to divide their enemies. With the poorer states, they found gold a very useful weapon, and with the richer, they employed weapons of iron.

'The terror of the Roman name, the actual force that they could exert against a powerful enemy, and the facility with which a weak one could be silenced, till a proper opportunity arrived for his destruction, were all calculated, and force and fraud were both called into action.'

The author produces no evidence, and we are not aware that history supplies any, to shew that the rival of Rome was in that state of decline which is here represented; and we see no ground for not imputing her fall to the different genius and pursuits of the two people, agreeably to the notions which have uniformly and universally prevailed on the subject.

Following Montesquieu, Mr. Playfair remarks that, before the Roman empire fell, the causes of its debility and decline had arrived at a great height:

'Manners were corrupted to the greatest degree; there was neither public nor private virtue; intrigue, cabal, and money, did every thing.

'Property was all in the hands of a few; the great mass of the people were wretchedly poor, mutinous, and idle.

'Italy was unable to supply its inhabitants with food. The lands were in the possession of men, who, by rapacity in the provinces, had acquired large incomes, and to whom cultivation was no object: the country was either laid out in pleasure grounds, or neglected.

'The revenues of the state were wasted on the soldiers; on shews to keep the people occupied, and on the purchase of corn, brought to Rome from a distance.

'The load of taxes was so great, that the Roman citizens envied the barbarians, and thought they could not be worse than they were, should they fall under a foreign yoke. All attachment to their country was gone; and every motive to public spirit had entirely ceased to operate.

'The old noble families, who alone preserved a sense of their ancient dignity, were neglected in times of quiet, and persecuted in times of trouble. They still preserved an attachment to their country, but they had neither wealth, power, nor authority.

'The vile populace, having lost every species of military valour, were unable to recruit the armies; the defence, against the provinces which rebelled, was in the hands of foreign mercenaries; and Rome paid tribute to obtain peace from some of those she had insulted in the hour of her prosperity and insolence.

'Gold corrupted all the courts of justice; there were no laws for the rich, who committed crimes with impunity; while the poor did the same through want, wretchedness, and despair.

'In this miserable state of things, the poor, for the sake of protection, became a sort of partizans or retainers of the rich, whom they were ready to serve on all occasions: so that, except in a few forms, there was no trace left of the institutions that had raised the Romans above all other nations.'

In the second part of this work, the author treats of the internal and external causes which induce the decline and accelerate the fall of states.—The analogy, from the case of a succesful individual to that of a rising state, fails in respect to the labouring part of its population. By writers on political economy, the manufacturing hands are considered as subject to the same laws with the materials on which they are employed; their time is shewn to depend on the proportion between numbers and the demand for labour; and the former never fail to increase till the wages sink to the lowest scale according to which human beings can be subsisted. China is a great and flourishing empire, yet in no country is the condition of the labouring class more wretched.

Mr. Playfair blames writers in political economy because they have omitted to treat of female education: but, for our own part, we cannot discover the propriety of this criticism. No doubt, the female character has a mighty influence on the condition of a community; and so have many other matters, which it has never yet occurred to any person to discuss in works on that great and most important branch of human knowlege. It is only in a general view that Education can be considered in such performances; and to treat in them of the education of females in particular would be descending to a minuteness which could not be justified.

Among other causes of the decline of a state, the author mentions monopoly; and we mark with concern that all the errors

errors and extravagances, which characterized the Notes and additions to his late edition of Dr. Smith*, are here renewed. The chastisement, which we deemed it our indispensible duty to administer on that occasion, is in a degree now also required: but the absurdity in the present instance stands by itself, and is not contrasted with the dictates of wisdom. We believe that the mischief arising from monopoly is scarcely less visionary than that which has lately been apprehended from popery: but perhaps the supporters of this *cry* may censure the author for not having enumerated this evil, also, in a work the professed object of which is to treat of the dangers that threaten the country!

Several parts of this publication clearly shew that Mr. Playfair is but superficially acquainted with that great writer, whom he lately assailed in the double character of a commentator and opponent. If we rightly apprehend him, this fact appears in what he says on the subjects of capital and of the depreciation of money; as also in the jealousy which he expresses in regard to the attempts of other nations to rival us in foreign markets.

From the subsequent extract, it will be seen that the concluding is the more interesting part of this work;

'Having now taken a view, and inquired into the causes that have ruined nations that have been great and wealthy, from the earliest to the present time; having also inquired into the causes that naturally will operate where those did not, and that would, at a later period, have produced the same effect; it is now the business to examine how far and in what way the result of the inquiry applies to the British empire.

'The power and wealth of Britain, according to the definition given at the beginning of this work, are founded not on conquests, extent of territory, superior population, or a more favourable soil or climate, or even in bravery; for in those it is but on a par with other nations.

'The only natural advantages of Britain are, its insular situation and the disposition of the people, and the excellent form of its government.

'From the two first have arisen that good government, commerce, and industry; and on those have arisen again a great naval power, and an uncommon degree of wealth.

'In arms, it does not appear that England is so powerful by land, in proportion as in former times: her power must then be considered as a naval power, and that founded principally on commerce.

'As such then we have only to examine the foundation on which she stands, and find in what she is vulnerable.

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* See Rev. Vol. L. N. S. p. 121.

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'We must first begin with the interior situation, to follow the same order that has been attended to in the rest of the work.

'Changes of manners, habits of education, and the natural effects of luxury, are as likely to operate on the British empire, as on some others which they have destroyed.

'From the unequal division of property, there is perhaps less danger, but from the employment of capital there is more than almost in any other nation.

'From the abuses of law and public institutions, and *l'esprit de corps*, we run a very great risk; more indeed than under an arbitrary government or even a republic. These last are the dangers that most seriously threaten a nation living under a mixed government.

'As to the produce of the soil becoming unequal to the maintenance of a people addicted to luxurious habits, we have much also to fear from that: the operation is begun, and its effects will soon be most serious: they are already felt, and very visible.

'From taxation, unproductive and idle people, we have more to fear than most nations; and from an alteration in the manner of thinking, and persons and property leaving the nation, we have as much as any other nation, according to the degree of wealth that we possess; so that, upon the whole, the interior causes of decline are such as it is extremely necessary to guard against in the most attentive manner.

'In respect to the exterior causes, we are exempt entirely from some, from others we are not; and, in one case, we have exterior causes for hope that no nation ever yet had.

'The advancement of other nations, their enmity and envy, are full as likely to operate against this nation as against any other that ever existed; but as we owe none of our superiority to geographical situation like the Greek islands, the Delta of Egypt, and borders of the Mediterranean Sea, we run no risk of any discovery in geography, or in navigation, operating much to our disadvantage.

'We are not so far advanced before other nations in arts as to have any great reason to dread that their advancement will be our ruin; but still we must allow, that a number of external causes may combine to bring us to their level, when the effects of our present wealth may soon operate in reducing us under it.

'Since, then, commerce is the foundation of our wealth, and since our power, which is naval, is built upon commerce, let us begin with taking a view of its present situation.

'The increase of the trade of Britain to foreign parts, within these last fifteen years, though a very natural effect of the causes that have operated during that period, is not itself a natural increase, because the causes that produced it are uncommon, temporary, and unnatural.

'The East and West India trades have been both lost to France and Holland. The French, before the revolution, had a greater share of the West India trade than ever we had, and they could undersell us in foreign markets.

'The Dutch and French together had a very great share of the commerce of the East; this partly accounts for the rapid increase of English

English commerce since they lost theirs. Besides, the French nation itself, which formerly consumed scarcely any English manufactures, and supplied Germany, and many parts of Europe, with its own, has been employed for several years in consuming its manufactured stock, eating up its capital, and ruining its own manufactories; so that France itself, Germany, and a great portion of the continent, have been obliged to apply to Britain, both for manufactures and colonial produce, as well as for the goods that come from India.

'Add to this, that capital on the continent of Europe has suffered an unexampled diminution, from a variety of causes. A great part has been consumed in France, and in all the countries into which her armies have penetrated, particularly in Holland; and that confidence, which serves in place of capital, has been impaired in all countries, and ruined in many.

'It has already been shewn that the want of capital prevents a poor nation from supplying itself, and furnishes a rich one with the means of supplying it, and as it were, extorting usury from it by giving credit. The misfortunes of the continent had, by this means, all of them a direct tendency to advance the commercial prosperity of England; but still the matter does not rest even here, for the real capital that fled from the continent of Europe has, in part, taken refuge in England. We have risen, (for the moment,) by their depression; and though the advantage will be of some duration, yet we ought not to consider it as permanent.'

Mr. Playfair estimates very lightly the benefits which we derive from the Indian trade. Though his deductions should be impeached, the facts which he states demand attention.

'The whole imports from the East Indies, from 1700 to the present day, have only amounted to 165,000,000l. and our exports, during the same period, to 83,000,000l. while our total exports have amounted to 1,486,000,000l. during the same period.

'There would be much affectation, and little accuracy, in attempting to make any thing like a strict comparison between the relative proportions of the wealth procured by general trade, and that procured by trade with India. The exports amount to about one nineteenth part of the whole; and, perhaps, as they are manufactured goods, to about one tenth of the whole manufactures of the country exported: but the manufactures exported are not equal to one-third part of those consumed at home, so that not above one-thirtieth part of our manufactures are maintained by the trade to India

'In 1793, when the charter of the Company was renewed, the India-budget stated the private fortunes acquired and brought home, at one million annually: that has probably increased since then; but it was at that time greater than it had been before: if, then, we take the annual arrival, since the year 1765, at one million, it will make forty millions, which, compared with the balance of trade during that period, amounts to about one sixth part of the balance supposed to come into the country.

'How much of our national debt might be set down to the account of India, is another question. By debt contracted, and inte-

rest of debt paid, during the same period, we have disbursed the sum of 1,100,000,000l. which is equal to more than twelve times the whole of the property acquired by our India affairs, supposing the 45,000,000l remitted, to be all gain, together with one half of the 83,000,000l. which surely is allowing the gain at the highest rate for both.

'Supposing, then, that the wars that India has occasioned have cost (or the proportion of the debt they have occasioned) one-sixth part of the whole of our debt, and that the profits on goods to India, and private fortunes, came into the public treasury, there would still have been a great loss to the state; but this has not been the case, the interest of the debt has been levied on the people, and will continue to be so, till all is paid off; which, according to the plan of the sinking fund, will be in thirty-five years, so that we shall have about 750,000,000l. more to pay, supposing we have peace all that time, and continue to possess India.

'There is something very gloomy in this view of national affairs, and yet there is no apparent method of making it more pleasing.

'It is, on the contrary, very possible, that as Malta, on account of its being supposed the key to India, has cost us 20,000,000l. within a few years, that, in less than thirty-five years, it may cost us *something* more; and, it is not by any means impossible, that, before that period, we may either lose India, or give it away; on either of which suppositions, the arithmetical balance of profit and loss will be greatly altered, to our farther disadvantage.

'On the possessions in India, and the complicated manner in which our imports (again exported) affect the nation, a volume might be written, but it would be to very little purpose, in a general inquiry of this sort. It is sufficient to shew here that the wealth obtained by that channel is not of great magnitude, in comparison either of the wealth acquired by foreign trade, or by our industry at home; and that, at the same time, we see that it excites more envy and jealousy than all the rest of the advantages we enjoy put together.

'Badly as men act in matters of interest, and much as envy blinds them in cases of rivalship, yet still there is a certain degree of justice predominant in the mind, that admits the claim of merit and true desert. Every person, who has heard the conversation, or read the opinions of people in other nations, on the wealth and greatness of England, will allow, that, as commercial men, and as manufacturers, we are the wonder of the world, and excite admiration; but, concerning our dominion over India, and our plantations in the American islands, foreigners speak very differently.'

Perhaps no portion of Dr. Smith's incomparable performance more admits of criticism, than that in which he speaks of apprenticeships; and some of the observations which Mr. Playfair makes on that subject will be found deserving of consideration.—On another topic, also, we fully agree with the present author:

'With regard to the education of the lower classes, it would be no great additional burthen to the nation if there were proper schools

established in every parish in the kingdom, at the expence of the public, in order that there might be a proper control over those who teach, and over what is taught. Without going so far as to compel people of the lower classes to send their children to school, they might be induced to do it for a short time; and, at all events, care should be taken that the teachers were fit for the office they undertake.

'In no country do the lower classes neglect the care of their children more, or set them a worse example, than in England; they are mostly brought up as if the business of eating and drinking were the chief purpose of human existence; they are taught to be difficult to please, and to consider as necessary what, in every other nation in Europe, is considered, by the same rank of people, as superfluous.

'Although the lower orders have as good a right as the most affluent to indulge in every enjoyment they can afford, yet to teach this to children, without knowing what may be their lot, is doing both them and society an injury. A great number of crimes arise from early indulgence of children, and from neglecting to instill into them those principles which are necessary to make them go through life with credit and contentment.'

This is perhaps the best part of the plan lately submitted to the House of Commons by Mr. Whitbread.

The statements in the following passages, though they appear somewhat parodoxical, are nevertheless very true:

'When men inhabit and cultivate land of their own, they are under no necessity of creating any greater value than they consume; but, when they pay RENT and TAXES, they are laid under a necessity of producing enough to supply their own wants, and to pay the rent and taxes to which they are subject. The same is the case with regard to manufacturers in every line of business, for though they do not, perhaps, consume any part of what they produce, (what comes to the same thing is that,) they are obliged to produce as much as will exchange, or sell, for all they want to consume, over and above paying their rent and taxes.

'Without rent and taxes there are only three things that excite the exertion of man:—Necessity, arising from natural wants; a love of pleasure; or, a love of accumulation.

'When a man labours no more than for his mere natural necessities, he is a poor man, in the usual acceptation of the word, that is, he has no wealth; and a nation, peopled with such men, would justly be called a poor nation. When a man labours for nothing more than what he expends on pleasure, or to gratify his taste and passions, it is still the same, he consumes what he creates, and there is an end of the matter; and, whether he creates much or little, as his consumption is regulated by it, no difference is made to society; but, when rent and taxes constitute a part of the price of every commodity, the consumption of every man, whether he pays any taxes directly or not, himself, is attended with an increase to the revenues of those who receive

receive the rent and taxes, and obliges him to create more than he consumes.

'It arises from this, that the aggregate wealth of a people increases with rent and taxes; for, where there are neither, the desire of accumulation is the only thing that increases wealth.

'It is for this reason, that, by obliging a man to create more than he himself consumes, taxation increases the wealth of a nation; so that the flourishing state of England is a very natural effect of heavy taxation. The misery and poverty of those people who have little or nothing to pay, is equally natural, though it does not astonish one quite so much.

'As there is nothing in the world without a bound, and a limit, it is clear, that, in laying it down as a principle, that rent and taxes occasion wealth instead of poverty, it is only to be understood, to a certain extent; that is to say, to the length to which the nature of things will admit of the exertion of man augmenting his industry, but not a step farther.

'To ascertain this point would be to solve a most curious problem; observing, that the solution would, in every case, depend on a great variety of particular circumstances.'

We perceive no serious difficulty in the solution of this problem. It bears strict analogy to all other stimuli.—Mr. P. himself justly remarks that:

'In London, rent and taxes are heavier than in any other part of the kingdom, and in Scotland they are less than in any other; yet, the working people, from all parts of the kingdom, come to London, and from the poorest places, in the greatest numbers. Ireland, Scotland, and Wales, are the poor countries, *lightly taxed*, and from them people come, perpetually, to pay *heavy taxes* in London. Yes, but it will be said, in answer, these are poor countries. They are, however, richer than England was in the days of Queen Elizabeth; and, if the nature of things could have admitted of people *changing centuries*, as they *change countries*, the people of the seventeenth century, with light taxes, would have emigrated to the ninteenth century, with all its heavy taxes, just as those Irish and Scotch come to London.

'This proves, that, even in London, the excess of taxes is not yet such as to create a retrograde effect, and it proves it in a very striking manner. Though there may, at first sight, appear something ludicrous in the idea of emigrating from the seventeenth century to the nineteenth, from the reign of Elizabeth to that of His present Majesty, it is a perfectly fair comparison, and will hold good, examine it as much as one will. The common expression, (and a very significant one it is,) that one part of the country is a century behind another, or twenty years, or fifty years, is exactly the same idea, expressed in other words, for it is a comparison between the changes which a lapse of time makes in one case, and a removal of place in the other. The present times are then better to live in than those of Elizabeth, as London is better than any distant part of the country.'

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The importance of the matter will be some apology for our insertion of the ensuing passage:

'The late and present wars, which have occasioned one-half of the debt, and for which our exertions are to be continued, were undertaken for the preservation of property; for, though the French system is so completely bad that even the beggars in England would be losers by adopting it, yet, it will be allowed, that the evil to people of property would be much greater than to those who have no property. Let us look to Flanders, Holland, and other countries, and say no if we can.

'It was on this idea that an income tax, afterwards termed a property-tax, was laid on, by which the rich are made to pay, and the poor are exempted. The justice and expediency of this was universally admitted: there might be some difference of opinion as to modes and rates, but there was none as to the general principle.

'We would, then, propose to RAISE LOANS, at a low rate of interest to reimburse the present creditors, ON THE SAME PRINCIPLE ON WHICH THE PROPERTY-TAX EXISTS, in the following manner:

'There are, by Mr. Pitt's calculation, (and his may be taken in order to prevent caviling) 2,400,000,000l. of capital in the kingdom. Let us then create a two and a half per cent. stock, into which every person posssessed of property should be *compelled* to purchase at par, in proportion to their capital, so as to redeem fifty millions every year, thereby creating fifty millions of new debt at two and a half per cent. and reimbursing an equal sum bearing an interest of five per cent.

'A loan of two per cent. per annum, on each man's capital would do this, and would never be an object for the safety of the whole, particularly as it would only last for ten years. As he would have interest at two and a half per cent. he would, in reality, only lose half, that is, one per cent. a year during twelve years; so that a man, with 10,000l. would only have given 100l. a year for twelve years.

'At the end of ten years, the interest of the national debt would be reduced to one-half its present amount, which, together with the war-taxes, would be sufficient to prevent the necessity of creating more debt. This, however, is not all, a more prompt effect and advantage may be expected. It is more than probable, that the moment our enemy found that the nation could, without any great exertion, put its finances on a permanent footing, the present contest would finish It is now only continued, in hopes of ruining our finances, and it is on the accumulation of the debt that the expectation of that is alone founded.'

Amid many gloomy, though we do not say *unfounded* representations, the view given in the subjoined quotation is cheering; and it seems to sanction a policy which has recently been condemned, though we trust that it will not be abandoned by those who censured it.

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'The greatest project, by which any nation ever endeavoured to enrich itself, was certainly that of peopling America with a civilized race of inhabitants. It was a fair and legitimate mode of extending her means of acquiring riches; but Britain failed in the manner of obtaining her object, though not in the object itself, and the United States promise to support the industry of England, now that it has humbled its ambition, far more than both the Indies, which gratify it so much.

'It is highly probable, that America will increase more rapidly in wealth and population than in manufactures, such as she at present takes from Great Britain; but if the ratio merely continues the same that it is now, the purpose will be completely answered, and a market for British manufactures insured for ages to come. In 1802, by the last census, the inhabitants of the United States amounted to about eight millions; and, for several years together, the exports of British goods have amounted to seven millions, so that is is fair to reckon a consumption equal to sixteen shillings a year to each person. It was about the same in 1774, previous to the revolt; and, as the population doubles in about fifteen years, in the course of thirty years more, the exports to that country alone would amount to 24,000,000l. provided we continue to be able to sell at such rates as not to be undersold by other nations in the American market.

'There is nothing great, nothing brilliant, in this commerce, all is solid and good; it is a connection founded on mutual wants and mutual conveniency, not on monopoly, restriction, or coercion; for that reason it will be the more durable, and ought to be the more valued, but it is not. Governments, like individuals, are most attached to what is dear to purchase and difficult to keep. It is to be hoped, however, that this matter will be seen in its true light.

'One circumstance, that makes the matter still more favourable for Britain is, that the western country of America, by far the most fertile, as well as the most extensive, is now peopling very rapidly. The labour and capital of the inhabitants are entirely turned to agriculture and not to manufactures, and will be so for a great number of years; for, when there are fifty millions of inhabitants in the United States, their population will not amount to one-half of what may naturally be expected, or sufficient to occupy the lands. The fertility of the soil will enable the Americans, with great ease to themselves, to make returns in produce wanted in Europe, so that we may expect a durable, a great, and an advantageous trade with them. In British manufactures, our trade was not near so great before the revolt, for we then supplied America with every article.

'This, however, will depend partly on our circumstances; for, if wages and the prices of our manufactures rise, as they lately have done, our merchants will buy upon the continent of Europe, what they otherwise would purchase in England, to supply the American market.

'America is the only country in the world where, with respect to the wages of labour, and the produce of industry, money is of less value than in England. The Americans will then be able to afford to purchase English goods, when other nations will not; but then, they

they will only purchase such articles as cannot be had elsewhere; for though they may and will continue able to purchase, they will not do it if they can get goods that suit them elsewhere *.

'No country, that we read of in history, ever enjoyed equal advantages with the American states; they have good laws, a free government, and are possessed of all the inventions and knowlege of the old world. Arts are now conveyed across the Atlantic with more ease than they formerly were from one village to another. It is possible, that a new market of so great an extent being opened may do away those jealousies of commerce, which have, for these two or three last centuries, occasioned many quarrels, and which are peculiarly dangerous to a nation that has risen high above its level.

'All those things, with care and attention, will prove advantageous to Britain in a superior degree. They afford us much reason for hope and comfort, and do away one of the reasons for fearing a decline that has been stated, namely, the being supplanted by poorer nations, or by not having a market for our increasing manufactures.'

Shortly afterward, it is remarked by this writer:

'There is still, however, something wanting to increase our advantage. Any person acquainted with the manufactures of England will naturally have observed, that they are all such as meet with a market in this country. We have no manufactories for goods, for the sole purpose of our foreign markets; so that, though we consider ourselves as so much interested in foreign trade, yet we have adapted all our manufactories, expressly, as if it were to supply the home market.

'This observation will be found to apply very generally though there are a few exceptions, and though the quality of the goods manufactured, and intended for exportation, is adapted to the market for which they are destined. This last, indeed, is very natural, nor could it well be otherwise, but that is not going half the length necessary.'

This hint deserves notice: but the matter has not been so wholly overlooked as is here stated. In many of our manufacutures, the taste of foreign nations is particularly consulted.

It is but justice to Mr. Playfair to add that we might easily accumulate interesting extracts from the concluding part of his performance, in which the facts adduced are well chosen, most of the observations are pertinent, some of them are very important, and in which his views throughout appear to be patriotic, and his sentiments liberal:—indeed, excepting the

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'* England begins already to lose the market for linen-cloth, window-glass, fire-arms, and a number of other articles. It would have entirely lost that of books, if any nation on the continent of Europe could print English correctly. As it is, they are printing in America, in place of our keeping the trade, which we might have done with great profit and advantage.'

part

part which relates to monopoly, there is little in this work that calls for severe censure. In a future edition, we hope that Mr. P. will very much curtail the first and second parts, which traverse a beaten track; and that he will labour and enlarge the concluding portion. His composition also admits of much polish and correction.

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ART. II. *An Illustration of the Monastic History and Antiquities of the Town and Abbey of St. Edmund's Bury.* By the Rev. Richard Yates, F.S.A., of Jesus College, Cambridge. With Views of the most considerable Monasterial Remains, by the Rev. William Yates, of Sidney Sussex College, Cambridge. 4to. pp. 309. 1l. 6s. Boards. Miller.

IT has been asserted that local History is usually characterized by "size, expence, and soporific qualities;" and this representation, to the correctness of which Mr. Yates appears inclined to subscribe, is not wholly inapplicable to the present volume, though it is perhaps as generally amusing as the subject will admit. In addition to the common expedients of a large type and an ample margin, the author, or we will rather suppose his printer, has adopted another mode of increasing the bulk and consequently the expence of the publication: for in some pages almost all the sentences are disjointed, and formed into so many separate paragraphs, however intimate may be their connection with the preceding and subsequent passages: a plan not less unpleasant to the eye than to the pocket of the reader. The *soporific* effects of Mr. Yates's performance, however, must not be understood to extend to those who have a taste for antiquarian research, or who feel an interest in the local concerns of Bury. To both these classes, it offers a fund of interesting information; since the author, though he will not rank as a profound antiquary, appears to have neglected no endeavours to collect the materials which his plan required.

The first two chapters of the work are occupied with an investigation of the origin of the town of Bedericksworth, the antient Bury, and the scarcely less uncertain history of the kingdom of East Anglia, previously to the accession of St. Edmund. In chapter III. the history of the royal Saint is extracted at considerable length from the Abbot of Fleury, generally called Abbo Floriacensis, and other monastic writers. The account of the martyrdom of Saint Edmund appears to be in conformity with the generally received tradition. After a long and laboured speech, in which the King

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is introduced as rejecting the disgraceful propositions of the Danish Invaders:

'Inguar and Ubba, incensed at this answer to their embassy, march to Eglesdene; and Edmund surrenders to their superior force without further contest; and still refusing to comply with the conqueror's terms, is bound to a tree, and beaten with "short bats." They then wantonly made him a mark to exercise the skill of their archers, and his body was covered with arrows like a porcupine with quills. Inguar, still finding his mind invincible, ordered his head to be struck off. "And thus he deied, "Kyng, Martyr, and Virgyne," on the 20th Nov. A. D. 870, in the 15th year of his reign, and the 29th of his age. His faithful friend, Bishop Humbert, suffered at the same time with his royal master.

'The Danes were now masters of East Anglia, and ravaged the country uncontroled during the winter. Upon the approach of spring, they marched into Mercia, and other parts of the country that afforded more plunder to gratify their rapacity; but maintained the supreme authority in East Anglia, and soon after established themselves there under Godrum, or Gothrem, who, in A. D. 878, entered into a treaty with King Alfred, and embraced Christianity: this Danish Prince, on his decease, was interred at Hadleigh in Suffolk.

'The circumstances relating to St. Edmund, which took place on the retreat of the Danes, and which have formed a favourite theme for the monkish writers, and a favourite subject for their painters and sculptors, are given with miraculous embellishments by Abbo; and, from his account, transcribed, with various degrees of amplification, by most of the subsequent monastic poets and historians.

'To offer the utmost indignity to the martyred King the Pagans cast his severed head and body into the thickest part of the woods of Eglesdene. When the departure of the Danes removed the terror their presence inspired, the East Anglians, prompted by affection for their late sovereign, assembled, in considerable numbers, to pay his corpse the last duties of attachment. After a sorrowful search, the body is discovered, conveyed to the neighbouring village, Hoxne, and there interred; but the head could not be found. The zealous and dutiful subjects therefore divide themselves into small parties, and search every part of the wood Terrified by the thickness and obscurity of the wood, some of them cry out to their companions—"Where are you?" A voice answers, "Here, here, here!" They hasten to the place whence the sound proceeded, and find the long sought head in a thicket of thorns, guarded by a wolf—"an unkouth thyng and strange ageyn nature." The people, almost overpowered with joy, with all possible veneration, take the holy head, which its guardian quietly surrenders to them, and carry it to the body. The friendly wolf joined in the procession; and, after seeing the "precious treasure," that he had with so much care protected, deposited with the body whence it had been severed, with doleful mourning, and without shewing any fierceness, returned into the woods.

'This was about 40 days after the matyrdom of the Saint.

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'The head was some time after observed to have united with the body; and the mark of separation appeared round the neck like a "purpil thread."

Chapter IV. is more particularly devoted to the history of the monastery of St. Edmund. It is arranged under several heads, by which the narrative is rendered more distinct, but less interesting than it would have been if the annals, incidents, &c. had been judiciously interwoven. The shrine of St. Edmund does not appear to have been at any time very fertile in miracles: but the standing prodigy, on which the credit of the Saint rested, was the incorruption of his body, certified by the testimony of some of the attendant priests and monks, and by the awful punishments inflicted on those whose bold scepticism had urged them rudely to penetrate the sacred arcana. Within a few years after the translation of the body of St. Edmund to Bury, the growing reputation of the Benedictine monks enabled them to expel the secular clergy, to whom the custody of the shrine had been originally confided. Their next step was to procure from Canute, Hardicanute, and the still more profuse bounty of Edward the Confessor, a considerable enlargement of their temporal possessions and immunities. William the Conqueror endeavoured to gratify his new subjects by the same species of liberality; and these four princes are distinguished as the principal benefactors of the monastery.

Section II. of this chapter exhibits a concise summary of the privileges of the Abbots; and the third relates to the successful resistance opposed to the claims of the bishops for exercising spiritual authority and jurisdiction over the Monastery. The next section is occupied by the contests between the monks and the mendicant friars who endeavoured to establish themselves in Bury. After several violent struggles, the dispute was compromised: the friars resigned the buildings which they had erected in the town; and the monks granted them a part of their possessions, called Babbewell, where a suitable establishment was formed, which flourished till the dissolution.

The fifth section, intitled 'Contests with the Townsmen', is very interesting. No distinct idea can perhaps now be formed respecting the nature and extent of the supremacy exercised by the Abbot over the town of Bury. It appears, indeed, never to have been very accurately defined, and was perpetually the subject of violent contests; which, assuming a character analogous to the turbulent spirit of the times, were not unfrequently productive of scenes rather inconsistent with that profound veneration in which the monastic character was at that period usually held.

'Another

'Another commission and writs addressed to the same justices, and dated by the King himself, at Nottingham, the 1st of December, in the same year, state, that on Sunday the feast of St. Luke the Evangelist (18 October), A.D. 1327, John Berton lately Alderman, Robert Foxton, Richard Drayton, Alicia Lickdish, &c. (about 350 names in the MS), with a vast multitude unknown, attacked and burnt the gates of the abbey, and all the apartments belonging to the Sacrist. The same night they plundered and burnt in Bury the manors called Holderness Barns, Aumeners *(almoners)* Barns, Haberdon, the granges without the south gate, and Westlee beyond the Crosses; with all their contents and corn, to the value of one thousand pounds.

'The Monday following, they entered the court of the Abbey, and burnt all the North part, *viz.* the stables, the malt house, the bake-houses, the granaries, with *domibus humonariæ* on the other part of the court.

'The next day, Tuesday, they burnt Motchall, Bradefeldehall; the house of the *camerarius* and New hall, with the apartments and *solariis** adjoining; the chapel of Laurence at the strangers' hall; and, at the same time, they burnt the manors of Heldhaw and Horningherth, with all the corn.

'Wednesday following they set fire to the *solarium* (the upper chamber) of the *celerarius*, and the chapel belonging to it; as also to the kitchen, the larder, and part of the *firmaria* (infirmary).

'On Thursday they destroyed the remainder of the infirmary; the black *hostellariam*; the chapel of St. Andrew in the *hostel aria* †; and the same day they burnt Fornham St. Martin's; and two manors in Great Barton, with all the corn.

'During these outrages they insulted, beat, and wounded many of the monks and servants of the monastery. They seized and imprisoned, in a certain house in the town called "*Le Ledenehall*," Peter de Clopton, the prior, and about twenty of the monks; and afterwards taking them to their own chapter house in the abbey, they compelled them, in the name of the whole chapter of the monastery, to execute, under the capitular seal of the convent, several deeds highly injurious to the rights and privileges of the monastery; particularly a deed or grant, from the convent to the town of Bury, to constitute and continue the Burgesses a Guild or Corporation with a common seal; having the custody of the town gates, and wardship of all orphans; and also to bind themselves in a bond or obligation for the payment of ten thousand pounds to Oliver Kemp, and certain of the townsmen named in the said bond; to discharge them from all debts owing to the monastery; and to promise not to proceed against them at law for the recovery of any damages done to the monastery.

'Another *commissio regia* sums up these manors destroyed: Newton, Horningsherth, Westlee, Berton, Rysby, Ingham, Fornham St. Martin's, Fornham All Saints, Pakenham, Rougham,

* 'Upper-rooms, chambers, or garrets.' Cowel.

† 'A place or room allotted for the reception of guests or strangers.'

Cokefelde, Bradfeld, and Whepstede, and their corn; and lays the damages at twenty thousand pounds.

'Also that they seized and drove away 100 horses, 120 oxen, 200 cows, 300 *boviculos*, 300 hogs, and 10,000 sheep, valued at six thousand pounds.

'And burnt, destroyed, and carried off other goods and chattels of the monastery, worth fifteen thousand pounds.

'A *placitum* of the same date states, that they burnt and destroyed halls, chambers, bake-house, malt-house, stables, infirmary, *hostelarium*, the chapel of St. Mary, the chapel of St. Laurence, the oratories of St. Edmund and St. John Baptist, in the abbey; and in the manors *Seldas*, *Shopos*, *Aulas*, *Grangia*, *Statellas*, *Boverias*, (ox-stalls), *Bercarias*, (sheep-folds), corn, barley, and oats; drove off oxen, horses, &c. and estimates the damages at a hundred thousand pounds.

'The townsmen had collected together about 20,000 men and women; and as the parochial clergy had generally a great antipathy to the monks, many of the curates and ministers of the towns and villages joined the rioters and abetted the outrageous attacks upon the possessions of the monks.

'The Lord Abbot being at that time in London, on his application to the King, a military force was sent down to quell the riot. Twenty-four of the Aldermen and chief Burgesses were apprehended and imprisoned, thirty carts full of the rioters were taken prisoners to Norwich, and nineteen of the most notorious offenders were executed. Thirty-two parochial clergymen were convicted as aiders and abettors.

'The inquiries and discussions that arose out of this violent and injurious affair appear to have occupied almost the five following years. The final decision was given in a decree, or *concordia*, between the Abbot and Convent on the one part, and the townsmen on the other part, by King Edward the Third and his council, on Thursday after the feast of the Holy Trinity, in the fifth year of his reign, A. D. 1332.

'The justices awarded a hundred and forty thousand pounds damages; but at the request of the King himself, and for the sake of peace and harmony with the townsmen, the Abbot's tenants, and the parishioners, the Abbot and Convent remitted and pardoned the said offenders the sum of a hundred and twenty-two thousand three hundred and thirty three pounds six shillings and eight pence, part of the aforesaid sum of a hundred and forty thousand pounds recovered as above; the said Richard Drayton, &c. to pay, within twenty years, two thousand marcs, in half yearly payments of fifty marcs each, at Michaelmas and Easter, and to be thereupon excused four thousand marcs, out of the seventeen thousand six hundred and sixty-six pounds thirteen shillings and four pence.

'And, upon certain other conditions, the Abbot and Convent remit ten thousand pounds farther from the said remaining seventeen thousand six hundred and sixty-six pounds thirteen shillings and four pence. And farther, the Abbot and Convent, upon condition the said townsmen, &c. shall no more complain or offend, agree to remit the whole of the remainder.

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'All the deeds and charters that had been taken from the monastery were to be restored; and all the instruments and obligations forcibly and illegally obtained were declared null and void; and to be surrendered up to the Abbot.

'Fox states, that J. Berton, the Alderman, William Herling, thirty-two priests, thirteen women, and a hundred and thirty eight others of the said town, were outlawed, of whom divers, after grudging at the said Abbot for breaking promise with them at London, conspired against him, and invaded the manor of Chevington, where he then lay. They robbed and bound him; they then shaved him, and carried him away to London; where they removed him from street to street till they could convey him over the Thames into Kent, and over sea to Dist in Brabant, where they kept him in much misery and slavery.

'At length they were all excommunicated by the Archbishop of Canterbury, and afterwards by the Pope. At last it being known where the Abbot was, he was rescued by his friends, and brought home with procession.'

Section VI. contains an account of royal visits, and of parliaments holden at Bury, &c.—Henry VI. then in his twelfth year, spent his Christmass at the Monastery, *ann: dom:* 1433, and a minute detail is given of the manner in which the abbot received and entertained his royal guest.—The last section treats of the grandeur and magnificence of the establishment. Mr. Yates has not been very successful in his attempts to ascertain the value of the possessions of the monastery: the inquiry is indeed attended with considerable difficulties: but it is probable that by carefully collating the different assessments, &c. with those of other property the absolute value of which is better known, more satisfactory evidence might have been obtained than any which Mr. Yates has adduced.

Chapter V. contains an enumeration of the different officers of the monastery; and the sixth presents a list of thirty three abbots by whom it was governed, from the period of the expulsion of the secular Clergy, to the surrender made by abbot Reeve into the hands of the King's Commissioners, Nov. 4. 1539.

In the seventh chapter, the author contemplates the moral and political causes which brought on the dissolution. In hopes of averting the impending storm, the monks delivered up their superfluous plate, acknowleged the king's supremacy, and, "for the many benefits conferred on them by that excellent man Thomas Cromwel, Esq. granted to him and his son Gregory an annuity of 10l. sterling."

'These concessions, however, availed nothing. The pension to the minister and his son, and the full acknowledgement of the King's supreme ecclesiastical authority, were equally disregarded; and Abbot Reeve and his convent were three years afterward compelled to execute an entire surrender to the King of the monastery and its possessions, 4th November, 1539; and were driven from

their splendid dwellings and ample revenues, to support themselves in the best manner they were able upon the scanty pittance of a trifling pension.'

A list is given of the annuities granted by the Court of Augmentation to the abbot and 42 of his monks. The abbot received 500 marks, the prior 30l. and the rest in proportion: the lowest monk having 6l. 13s. 4d.

This volume also contains the first chapter of the second part. Here we find an elaborate description of the Abbey-Gate and great Western Entrance; and Mr. Yates enters with spirit into the details of architectural design and embellishment, in which, however, we cannot accompany him without reference to the plates.

Although the language of this writer is not in general deficient either in dignity or interest, yet, in the pursuit of his grand object he is occasionally betrayed into inaccuracies of expression. Sometimes, even the antiquary or historian is *at fault*: as, for instance, besides several less material violations of costume, we observe that Henry VI. Edward III. John, and even William the Conqueror, are decorated with the title of "*His Majesty.*"

The fifteen plates, which accompany the volume, are creditable to the taste and judgment of the author's brother, by whom they were designed: though their effect is diminished by a rather harsh and coarse style of engraving.—After these plates, we find an appendix, containing the charter of Edward VI. to the free school at Bury, which occupies 32 pages, closely printed: but its insertion appears to be of little other use than to increase the size of the publication.

A prospectus of the Contents of the IId Volume leads us to hope for considerable entertainment and information from the unpublished part of this work.

J. Man.s jun.r

Art. III. *Observations on English Architecture, Military, Ecclesiastical, and Civil, compared with similar Buildings on the Continent*: including a critical Itinerary of Oxford and Cambridge; also Historical Notices of Stained Glass, Ornamental Gardening, &c. with Chronological Tables and Dimensions of Cathedral and Conventual Churches. By the Rev. James Dallaway, M.B. F.S.A. 8vo. pp. 328. 12s. Boards. Taylor. 1806.

An author is always intitled to credit for merely attempting to collect multifarious matter into a compact form, which could not otherwise have been obtained without reference to a large number of books of high price. We are disposed, therefore, to grant indulgence to a compendium of the kind which is now before us: which will greatly assist those who are seeking either knowlege or pleasure in these researches;

and who will undoubtedly rejoice in being able to obtain such an epitome, as a companion to assist their observations on the interesting topic of English architecture. Our task is to endeavour to ascertain the just value of the author's performance: but, in so extensive and so miscellaneous a province, a minute examination cannot be expected from us, in relation to objects that are dispersed over the whole of this kingdom, as well as many that exist in other countries, which are brought forwards for the purpose of comparison. Mr. Dallaway, indeed, avowedly writes in the character rather of an amateur than of a professor deeply versed in the scientific part of the subject; and consequently we shall not exact more from his labours than his pretensions will justify us in claiming.

The work is divided into twelve sections: the first and second present historical distinctions in the Gothic style of different periods, which are illustrated in the third by observations on existing examples: the fourth contains remarks on the castle-architecture of early times: the fifth, sixth, and seventh, treat of the buildings at Oxford, with remarks on spires, and some account of the architectural talents of Dr. Aldrich and Dr. G. Clarke: the eighth notices the buildings at Cambridge: Greek and Roman architecture, and the productions of several modern artists, pass under review in the ninth section: the tenth is devoted to country-houses in England, and the state of modern gardening: the eleventh is on stained glass; and the twelfth exhibits tables of measurements, dates, and architects or patrons of English cathedral churches: the whole interspersed with occasional comparisons between the works of our own and those of other countries.

Mr. Dallaway commences his preface with observing that

'In the year 1800, were published "Anecdotes of the Arts;" in which a cursory view was given of the architecture of this country. I have been induced upon that foundation to attempt a superstructure, and sedulously to correct the errours which certain criticks were eager to impute to ignorance and partiality. My views and intention were totally mistaken by them, as nothing was so distant from my mind, as to aspire to teach. Solely from the love of architecture, I have been induced to form opinions of the works of architects.

'Leaving the professors of this science in undisturbed possession of their chairs, let me be allowed the privilege of a private gentleman to converse as freely on this as on any other subject. If I may be indulged in an architectural phrase, I give this hint at the portico of my building, and proceed to offer some account of my whole plan.

'Of the origin of what is termed Gothick, the hypotheses are so various, and perhaps unsatisfactory, that every writer on the subject has advanced his own opinion. I have conjectured, that upon the decline of Grecian and Roman architecture, after the building of the Santa-Sophia at Constantinople and the San Marco at Venice; the

Baptistery at Pisa, by Dioti Salvi, is the great prototype of arches, pediments, and those ornamental particles which are now confined to the Gothick style. Respscting that branch of it, which has through successive æras been practised in this country, and is, in fact, become national, I have attempted a classification; considering not merely the opposition of the pointed to the round arch, but endeavouring by other discriminations to fix peculiar styles to their respective dates.'—

'The Grecian architecture is clear and perspicuous, and puts us into immediate possession of its meaning; while in the Gothic much more is meant than at first meets the eye. Symmetry in the one produced an immediate effect of grandeur or elegance, while every effort of the other was exerted in edifices apparently beyond human skill or power to construct.'

In continuing to trace the origin of Gothic architecture, the author thus proceeds:

'It is worthy remark, that in Italy the Gothick is most analogous to the Grecian architecture in the early instances I have cited. Yet the baptistery at Pisa, built by Dioti Salvi in 1152, exhibits a style called by the Italian architects, "Il Arabo tedesco," a mixture of Moorish or lower Greek with the German Gothick. It is a circular building with an arcade, in the second order, composed of pillars with Corinthian capitals and plain round arches. Between each, there rises a Gothic pinnacle; and above, it is finished by sharp pediments, which are enriched with foliage, terminating in a trefoil.—The conjecture I have hazarded, that some of the members of Gothick ornament originated with Italian architects, suggested itself at Pisa. There, they were introduced in 1152; and many instances cannot be brought, that they were common in France before 1220, at St. Denis; or in England in 1256, in the cathedral at Salisbury.'—

'Bishop Warburton, in his notes on Pope, has asserted, that Gothick architecture originated in Spain, where Moorish architects were employed or followed; and that it simply imitates an avenue of lofty trees; the sharply pointed arch being that formed by the intersecting branches; and that the stems of a clump of trees are represented by columns split into distinct shafts. This observation is ingenious, but not wholly applicable; for the architecture styled Gothick in the northern parts of Italy, had a distinct origin and characteristicks; and our own Gothick was not brought us from Spain, but from Normandy and France.'—

'It will be contended by the French antiquaries, that this new mode was not exclusively our own, but that it appeared, if not earlier, at least in the same century, in the magnificent cathedrals I have noticed, as then recently erected in France. If the buildings in the Holy Land suggested ideas of this novel architecture, the French croisaders had the same opportunities of introducing it into France as ours into England, for they were associated in the same expedition. It has been said, that in the church of the Holy Sepulchre at Jerusalem no pointed arch was seen, but that in Moorish structures

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equally obvious to those adventurers it is frequent; for which reason it may be more correctly described as "Saracenick" than as Gothick.

'This particular style, whether allowed to be Saracenick or Gothick, was the parent of several others, in successive centuries, the progress of which was confirmed by certain discrimination; but the Anglo-Norman, having been once relinquished, was never again adopted either simply or with analogy. Until the close of the reign of the first Edward its prevalence was decided; and all previous confusion of the Anglo-Norman and the pointed styles had ceased, and was universally abandoned about this time. With incredible lightness, it exhibited elegance of decoration and beauty of proportions in the multiplicity of the arcades and pillars, the latter being usually of Purbeck marble, each a distinct shaft; but the whole collected under one capital, composed of the luxuriant leaves of the palm tree, indigenous in Palestine and Arabia. A very favourable specimen of the manner which distinguishes the early part of the fourteenth century (1320), both as applied to roofs and arcades, is seen at Bristol, in the conventual church of St. Augustine, now the cathedral. But previously to another style of known peculiarities, the capitals became more complicated, the vaults were studded with knots of foliage at the interlacing of the ribs, the western front was enriched with numerous statues, and the flying buttresses, formed of segments of circles in order to give them lightness, were rendered ornamental by elaborate finials. This exuberance tended to the abolition of the first manner; and at the beginning of the reign of Richard II. under the auspices of Wykeham, we have the boldest instance of that second manner, which in its eventual perfection attained to what is now distinguished as the pure Gothick.'

A note in a distant page (70) contains this remark:

'I observed, when at Rome in 1796, that the high altar of the church of St. John Lateran had a Gothick canopy, composed of rich pediments and finials, in the florid style of the fourteenth century, exactly like those of that date in England. It is the only specimen of true Gothick now remaining in Rome.'

At this place, also, we meet with the following observation, in describing Gloucester cathedral:

'This choir was built in the grand æra of stained glass, when it was more frequent and excellent than at any other period. It was indispensably necessary to architectural effect, according to the prevailing style, which gave to windows a disproportionate space. But the sombre tints reflected from them modified the light, and contributed to blend the whole into one mass of exquisite richness. For, the general effect was consulted by the Gothick, as well as the Grecian artists.

'At present the naked transparent window destroys the intended harmony, and the primary idea is sadly impoverished.'

After several apposite strictures on this building, illustrative of preceding remarks, Mr. D. continues:

'The Gothick churches, whatever be the peculiar manner of their æra, present beauties to every eye. We cannot contemplate them without discovering a majestick air, well worthy of their destination, a knowledge of what is most profound in the science and practice of building, and a boldness of execution, of which classick antiquity furnishes no examples. The Romans gave to their large vaults six or eight feet of thickness; a Gothick vault, of similar dimensions, would not have one. There is a heaviness to be perceived in all our modern vaults, whilst those of our cathedrals have an air which strikes the most unpractised eye. This lightness is produced by there being no intermediate and projecting body between the pillars and the vault, by which the connection is cut off, as by the entablature in the Grecian architecture. The Gothick vault appears to commence at the base of the pillars which support it, especially when the pillars are clustered in a sheaf, which, being carried up perpendicularly to a certain height, bends forwards to form the arcades, even to their centres; and stone there seems to possess a flexibility equal to the most ductile metals.'

We have extracted and combined these detached passages as specimens of Mr. Dallaway's candid statements on the origin of Gothic architecture. Unlike the general class of writers on this subject, he does not restrict his observations to the productions of this island, but endeavours to bring under view the structures of similar or approximating figure in foreign countries. We have still to lament, however, that the question of originality remains undecided; although we are not without hope that the materials here furnished may prove a key to more successful inquiries. This part of the author's discussion, including tables of the cotemporary architecture of cathedral churches, with a comparative scale of their dimensions, and a detail of the progressive changes in the style of building down to the time of Henry VIII., concludes the first three sections.

The characteristic description of castellated and Baronial mansions, from the Norman conquest to the time of James the first, is neatly given in the fourth section: but it contains little that is new.

In the fifth section, the topographical account of buildings in the two universities thus commences:

'The architectural beauties of the city of Oxford, as a whole, exceeed those of any other in the British empire. With the exception of Rome, Florence, Venice, and Genoa, it will find few rivals, even on the continent. So grand and varied a group of towers, turrets, spires, and cupolas, must strike every intelligent traveller, on his approach, with admiration of a place, where learning rears her head amid surrounding splendour. These buildings, singly considered, have sufficient merit to detain the antiquary or the artist, as they are rich in examples both of the Gothick and Palladian styles; and

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are worthy monuments of the skill and taste of the most eminent architects whom this country has produced The architectural views of Oxford in every direction, are singularly interesting. From Botley Hill, on the north-west, the prospect resembles that from the hills above Cologne. There are various lofty edifices happily grouped, which exhibit the Radcliffe library to the greatest advantage as a central object. We have no disgusting monotonous break of the horizontal line, as in the views of Rome from a similar eminence; where are domes infinitely repeated, from the immensity of St Peter's, to the diminutive cupola of a convent.

'From the second hill in Bagley wood, the landscape is foreshortened; with Christ Church hall as the principal object, and Magdalene tower, to the east From Headington Hill, Effley, and Nuneham, the great features change their position, without losing their beauty As most of the grand buildings of Oxford approach nearly to each other, the accidental grouping of them from different points of view, affords surprize and pleasure. The spire of St Mary's church rising from the cupola of the Radcliffe library, reminds us of one of Sir Christopher Wren's plans for that of St. Paul.'—

'Although in the course of a few centuries the number of students was increased to thirty thousand, they were almost entirely accommodated by the citizens. The halls were then numerous in proportion to the students, and frequented only for scholastick exercises. Merton college can boast the first quadrangle, about the end of the thirteenth century. A curious delineation of the university by a sort of bird's eye view, published by Ralf Aggas in the reign of Elizabeth, proves that the original colleges were low, and void of regularity or beauty; as the front of Lincoln college is now seen. In this respect, I believe, they were not much inferior to conventual habitations in general for not till a short time before the suppression, were the cells of the monks more spacious, even in the greater monasteries. The church, the refectory, and the abbot's lodgings, engrossed all the splendour or convenience of the building.'

Of New College chapel, Mr. Dallaway observes

'There is now no bold mass of ornament, and the largest, which is the organ-case, is violated by a conceit, which a very fastidious spectator would call a peep hole. The whole is so coloured as to convey an idea, that it is constructed with stone; and candour must acknowledge, that a stone organ-case is, upon every principle, more novel than well adapted. In the restoration of an ancient Gothick chapel we expect to be gratified by ornaments taken from known authority, and applied, as we can suppose they might have been, by the original architect; nor are we content with mere efforts of fancy. By candle-light, all the rich shrine-work of the altar is lost, as it is barely distinguishable from a plain wall

'It is the opinion of a considerable critic, that the Gothic roof loses its beauty in every degree, in which it is rendered more flat; an effect sufficiently obvious upon a comparison of the great centre arch, and the heads of the windows, with the expanse of the new vaulting, with which they have an imperfect accordance.'

On

On the other hand, it is remarked that

'Few chapels in Oxford shew more taste in their present state of embellishment, than that of All Souls college. The windows and wainscot painted in chiaro-'scuro, and the peculiar chasteness of the ornament, diffuse an air of propriety and beauty over the whole. Under a bright sun the effect is most happy. Most of those who visit Oxford, upon whom the arts have only a temporary influence, are observed to remember this chapel with great satisfaction. There is a charm in propriety of style which reaches even the least discriminating mind.'

Speaking of the church and spire of St. Mary, Mr. D. says:

'When the early temples of Christianity had gained splendour from the contributions of the pious, the efforts of the architect appear to have been chiefly exerted in exciting admiration by works of stupendous skill. The roofs suspended by invisible support, the columns and arcades of incredible lightness, the towers gaining symmetry by their extreme height; but more than all, the heaven directed spire, elevated the mind of the devout spectator to the contemplation of the sublime religion he professed.

'Upon the continent, the spire is rarely seen; in no instance, indeed, in Italy; and those of France and Germany have only a general analogy to ours. Those of St. Stephen at Vienna and Strasburg are, in fact, a continuation of the tower gradually diminishing from its base, with attached buttresses sloping from their foundation. Such are likewise at Rouen, Coutances, and Bayeux in France. On the contrary, most spires in England, like that of Salisbury, their great archetype, which has never been equalled, are an addition to the tower, and commence distinctly from the parapet. It may be remarked, that the more beautiful specimens of a species of architecture exclusively our own, are extremely simple, and owe their effect to their fine proportions unbroken by ornamental particles. Even that of Salisbury gains nothing by the sculptured fillets which surround it, and those of the façade at Litchfield are frosted over with petty decorations. At Inspruck and in the Tyrol, I observed a large globe bulging out in the middle of the spires, which is covered with lead—a deformity not to be described.'—

'The Sheldonian Theatre added new splendour to the university. It was designed by one of its own professors, the great Sir Christopher Wren, who, from being the most profound mathematician of his age, became the most able architect. This singular structure, which still attracts the admiration of the scientifick, as well as of the common observer, was erected by the sole benefaction of Gilbert Sheldon, archbishop of Canterbury, in 1669. It was the first effort of a genius which afterward imagined and completed St. Paul's.

'In the ground-plan the architect has adopted that of the theatre of Marcellus at Rome, built by Augustus, which was 400 English feet in diameter, and could contain 80,000 spectators when sitting. For the magnificent idea of this theatre every praise is due, as nothing can exceed the consummate contrivance and geometrical arrangement, by which this room is made to receive 4000 persons without inconvenience.

'In

'In imitation of the ancient theatres, the walls of which were too widely expanded to admit of a roof, the ceiling has the appearance of painted canvas strained over gilt cordage. It is geometrically supported upon the side walls without cross beams; an invention which at first engrossed universal admiration, but is now known and practised by almost every architect*.'

In quoting this last passage, our chief object was to correct an error or two into which the author has fallen. The roof *is* not without cross-beams; and by referring to the representation of the original roof in the Parentalia, it will be seen that it never *was* without them. Mr. Dallaway intimates, that the idea of supporting a roof without cross-beams is due to Serlio and Dr. Wallis. The speculations of those eminent men, however, in the instance to which he alludes, were not exercised on forming a roof, but in contriving the means of framing an extensive floor of small timbers: a speculation that is untenable in practice on account of the varying quality of wood, which circumstance they did not take into consideration.—That the method of supporting large roofs without cross-beams 'is now known and practised by almost every architect' is also not strictly true. In the few attempts that have been made to form them on the modern thin walls, scarcely an instance of success can be adduced.

It is not clear that the practice of forming wide roofs, without cross beams, existed before the time of Edward III. when large halls for entertainment became fashionable appendages to the baronial mansion. The interior construction of a sloping roof over these rooms was a combination of braces and arched timbers, very artfully put together, and frequently adorned with figures and carved work quite up to the under side of the ridge; which caused a pleasing appearance of altitude without requiring an excessive height of wall; and which, wherever they remain, are still objects of universal admiration. They continued in vogue until the time of Henry VIII., increasing to the last in the splendour of their decorations; and they were finally adopted as the usual finish of chapels.—The proportion, however, becomes strangely altered when the plaistered imitation of an antient arch is interposed beneath the former line of the roof, the uncouthness of which substi-

'* The theatre cost 16,000l. Sir Christopher owed the original idea of the roof to Sebastian Serlio, and Dr. Wallis, his predecessor in the Savilian chair of geometry. Dr. W.'s plan was given to the museum of the Royal Society. The diameter of the roof is seventy feet by eighty. In 1800 the roof was discovered to be in danger of falling. The enormous load was removed, and a roof of excellent construction was judiciously substituted.'

tution is too apparent in several late instances; and if this proceeding should continue much longer, Oxford will not retain a single model of the many beautiful examples which it once could boast.

This destructive operation is the consequence of employing men whose knowledge in the art of architecture extends but little beyond the decoration of a *boudoir*, by which they obtain a fashionable name. The majestic forms arising from scientific construction are out of their province: they can only devise a plain roof, which may be left to the management of any common workman; and in order to skreen it from view, they cloath it with stucco. It is lamentable to see, in public buildings, solid grandeur making way for trifling plaister-work. We are at a loss to conceive how so respectable a body as the heads of one of the most celebrated universities in the world can have admitted such a violation of the rules of propriety: they who by their exalted station have access to the best channels of information, where men the most eminent for science in different departments may always be known.

Some animadversions appear in the seventh section on the architecture of Gibbs, which we deem it necessary to notice. Before the death of that artist, it had become the fashion to decry his works; a stigma from which his name has not yet recovered; and which probably arose from some unsuccessful attempts made in his latter days to comply with the prevailing bad taste. The performances of his more vigorous age, however, intitle him to rank in a first-rate station. The front of St. Martin's church, favourably excepted by Mr. D., is justly esteemed an honour to this country; and many of his plans for large mansions exhibit much intelligence, and great talents in composition. We think very differently from Mr. Dallaway on the subject of the Radcliffe-library. In criticizing a piece of architecture, justice is not rendered to the builder if the circumstances attending it, and the conditions under which it was designed, are not duly considered: this is scarcely within the power of a person who avows himself to be only an amateur; and an architect is more liable to undeserved reproach than the professors of almost any other art, because he is subjected to restrictions which interfere but little with their labours. In forming his design for the Radcliffe library, Gibbs was obliged to adapt it to the allotted ground; and the scite did not admit of a plan that would be the best calculated for a repository of books. The edifice was required to be erected in the middle of a square, surrounded (or rather shouldered) by other buildings: he therefore made it conform to the situation; and it is generally agreed that it

exhibits

exhibits one of the grandest objects with which Oxford is furnished.

The introduction and progress of Italian architecture in England are pleasingly related in the ninth section; and the account of country-houses and landscape gardening in the tenth furnishes a concise view of that subject. Section XI. is entirely devoted to the history of stained glass, and affords some useful information.

When we arrive at the twelfth section, containing the measurements, dates, and patrons of different parts in each cathedral, in the form of tables, we reach that which is by far the most useful portion of the work. We should have been glad if a similar mode had been adopted in respect to other principal buildings; which, with the addition of the authorities whence the several particulars are collected, and the substitution of an alphabetical form according to the names, would have rendered this little volume a truly valuable vade mecum. In its present state, the several subjects are so much dispersed that it can scarcely answer the purpose of a book of useful reference: for instance, in the short index at the end, we are directed to six widely distant pages respecting Salisbury cathedral, where we shall find the parts mentioned among others in treating of other matters. If we wish to learn what the author advances on any general subject, we are again at a loss from the want of a table of contents; and the several sections are not even indicated at the head of the different pages. These are defects which subtract much from the utility of a work of this kind; and we intimate them the more readily, from a hope of seeing another edition, in which advantage will be taken of any hints that may be furnished for rendering it more complete.

It would be a laborious task to follow Mr. Dallaway in all his remarks on the objects of architecture at Cambridge, London, and other parts of the kingdom; and nice discrimination must not be expected from an author of this class, on a subject the most difficult to appreciate. The merit of the work, as we have already intimated, consists in comprising, within a small compass, a register of public buildings in this country; and in occasionally contrasting them with similar structures abroad. We must, however, apprise Mr. D. that, unless authorities are stated, a writer renders himself amenable for all inaccuracies that may occur respecting facts; and of many such *incuriæ* we cannot acquit this work. In the instance of Peterborough cathedral, the transept is represented (page 50) as a specimen of pure Gothic, erected in the fourteenth century; and at page 311, it is said that many

many of the conventual buildings in that city are still *entire.* Some confusion also occurs in page 67; when, speaking jointly of Ely and Peterborough cathedrals, it is added, '*this* building was probably erected in the early part of Edward II.' We had noted various other instances of the want of a correcting hand, during our perusal of the volume: but we must abstain from an enumeration of them; and we shall only farther remark that the thanks of the public are due to Mr. Dallaway, for employing the leisure of his profession on subjects which conduce to the gratification of the elegant mind, and to the improvement of the studious.

Saun.

ART. IV. *On Vaccine Inoculation.* By Robert Willan, M.D. F.A.S. &c. &c. 4to. pp. 108. 15s. Boards. R. Phillips. 1806.

THE controversy respecting vaccination seems now to be nearly terminated. Its opposers, after having used their utmost endeavours to discredit the practice, are at length silenced by the voice of truth; and, in this instance, we may congratulate ourselves that the cause of science and of philanthropy has obtained a signal triumph over that of ignorance and selfishness. In this state of things, the publication of Dr. Willan has made its appearance; not as forming a part of the controversy, but as pointing out the result of a widely-extended and patient investigation into the nature of the disease, shewing what circumstances are to be considered as established facts, and what objects are still left for farther discussion. It forms an abstract of the present state of our knowlege on this important question; a work of the most obvious utility, and for the execution of which no person can be better qualified than Dr. Willan.

After some remarks on the effect which is produced when the variolous and vaccine matter are both introduced into the system at the same time, the author proceeds to describe, at some length, 'the characteristics and effects of perfect vaccination.' The minute account which he gives of the pustule is illustrated by engravings, executed in the same style of excellence with those in the Dr.'s former publications. Having made some observations on the great mass of evidence now before the public, in favor of the power which the vaccine disease possesses, of removing the liability to small-pox, the author is naturally led to inquire whether this property exists invariably in every single instance. 'Experienced practitioners,' he says, 'will be disposed to answer this question in the negative, since no absolute certainty can be obtained of the precise

precise effects of any medical or chirurgical process. In the infinite diversity of human constitutions, there may be some which are neither susceptible of the vaccine disease nor of the small-pox; others which are susceptible of the former and not of the latter, or vice versâ; and others which are susceptible of both at the same time, or to a certain degree at separate times.'

In the unprejudiced mind, this conclusion will not produce any impression unfavorable to vaccination, when it is recollected that similar occurences take place with respect to the small-pox; and that the instances of failure are so few in proportion to the successful cases, as not in any degree to invalidate the utility of the practice. It is amusing and instructive to recur to the period at which the small-pox-inoculation was introduced into this country, and to observe the manner in which it was received by the medical faculty. The great bulk of them saw and acknowleged the advantages likely to result from it: but there were not wanting individuals, and those of some rank in the profession, who opposed it with the most indecorous virulence,—such as must now have excited a degree of surprize bordering on incredulity, had we not observed a revival of the same transaction in our own times. It does not require much sagacity to predict that the names of Rowley and Moseley will, in a few years, be regarded in the same light with those of Howgrave and Wagstaff.

Dr. W. allots the 3d section to an account of the circumstances which will cause vaccination to be imperfect. They are reduced to three heads; viz. to some defect in the fluid employed, to the occurrence of any contagious fever soon after the operation, or to the presence of a chronic cutaneous disease. When it is understood that these circumstances, which are now known to oppose the progress of the inoculation, were for some time after its discovery either not known, or not considered, by the generality of operators, we cannot surely be surprized if a few cases are found in which the small-pox has occurred after supposed vaccination. We must admit the propriety of Dr. Willan's suggestion, that the persons who were vaccinated previously to the year 1802 should be strictly examined; and that the operation should be repeated in every doubtful case.—Although, under these circumstances, it is not unreasonable to attribute a part at least of the alleged instances of failure to an imperfection in the original operation, yet it must be acknowleged that there are some cases in which an eruption resembling that of small-pox recurred, where the vaccine pustule had exhibited its regular characteristics. It is worthy of remark that, in these few instances of supposed failure,

failure, the subsequent small-pox has been in some degree modified, so as to render it probable that the constitution had been affected by the vaccination, although not in such a degree as to obtain complete security; the variolous pustules are small and tuberculated, like those that are generally produced by inoculation: but they are capable of propagating the small-pox.

In some places, a great outcry has been raised against the cow-pox, in consequence of its having been supposed to induce a formidable train of eruptive complaints. This objection is repelled by Dr. Willan in the most decisive manner; and we trust that the weight of his authority will prevent its being repeated. He informs us that the records of the public dispensaries in the metropolis do not shew any increase in the number of cutaneous diseases; and we do not find that any unpleasant effect has ever been supposed to follow the disease, in those districts in which it has long existed in the accidental and most aggravated form. A section is added on the chicken and swine-pox, in which the characters of these diseases are accurately detailed. They are in themselves of little importance, but they become interesting in consequence of the resemblance which they bear to small pox of the mildest kind.

An appendix is subjoined to the work, consisting of communications from Dr. Willan's correspondents in different parts of the kingdom, respecting the progress of the vaccine inoculation, and the success that has attended it. The most full and satisfactory account of country-practice is that which is contained in a letter from Dr. Rutter of Liverpool.

Bos.

ART. V. *The Naval, Military, and Private Practitioner's Amanuensis medicus et chirurgicus:* or a practical Treatise on Fevers, and all those Diseases which most frequently occur in Practice, with the Mode of Cure. Likewise on Amputation, Gun-shot Wounds, Trismus, Scalds, &c with new and successful Methods of treating Mortification, of Amputating at the Shoulder Joint, and of curing Femoral Fractures By Ralph Cuming, M. D. R. N. Medical Superintendant of His Majesty's Naval Hospital, Antigua. 8vo. pp. 370. 7s. Boards. Mathews and Leigh. 1806.

IT must frequently happen that the judgment, which an author forms of his own work, will vary materially from that of the critic: but we have seldom, if ever, met with an instance in which this difference of opinion was more striking than in the present case. While Dr. Cuming insinuates that his volume will afford the practitioner all the information that can be acquired from books, and that it contains, in a concentrated form,

form, the essence of modern medicine, we are obliged to state as the result of our examination of its contents, that it is defective in many important particulars, that it broaches doctrines which are dangerous, and that it lays down rules for practice which are not sanctioned by experience.

Fever is the first subject which falls under the author's consideration; and in order to give our readers an idea of his talents, we shall present them with his leading doctrines on this point. He describes the symptoms of typhus with tolerable accuracy, and gives the common directions for its management, when existing in the mild form:—if the symptoms be more violent, and the temperature of the body much increased, he properly recommends the cold affusion, which ought to be repeated until the heat of the skin is reduced; when probably perspiration will ensue, and immediate relief will be experienced. This, however, he remarks, is not always the case, but the patient sometimes becomes exhausted, 'and sinks into all the horrors of the disease, such as coma, delirium, pervigilium, &c.:'

'When,' adds Dr. Cuming, 'all that remaineth to be done in this torpid and half-dead state, is to have recourse to that tribe of medicines denominated the diffusible stimuli, which are opium, volatile alkali, musk, æther, wine, and brandy: these too, are often found ineffectual. And after they have had a most patient and impartial trial, I have repeatedly known the disease subdued by mercurial inunctions, and never knew them fail, when once their action could be excited, which when timely applied, need never be despaired of. I do aver that I never lost a patient after having used them. Therefore I consider mercury a *sine quâ non which performs wonders!*'

It is necessary to remind our readers, that the author is not here describing the yellow fever of America and the West Indies, but the common typhus fever of this climate.—The fondness which he exhibits for mercury, and the success which has attended his administration of it, are not less remarkable than the unfavorable opinion which he entertains of bark:

'I believe I should not err,' he says, 'were I roundly to assert, that bark in substance should never be given in this case. I never knew it taken in substance where there was great debility, without the very worst of consequences; it increases the fever and nausea by its irritation, and instead of strengthening the organs of digestion, completely ruins them, producing vomition, and a train of fatal symptoms: therefore I am persuaded that those men who have so strenuously recommended it, have not profited by observation, or have attributed that derangement which it invariably produces to the effects of the disease, never once dreaming that this indigestible ligneous matter, could by its *mild mechanical* action on a highly irritable and delicate nervous membrane, be productive of the smallest uneasiness.'

We shall make one farther quotation, respecting the treatment of the diarrhœa which occasionally supervenes in the last stages of typhus:

'In colliquative diarrhœa, opium has hitherto been considered our *sheet anchor*; but when this fails, are we to remain at ease, and suppose that the patient must be left to his fate? no, far otherwise, I once had a case of dysenteria, when every thing was done that I could possibly devise, without effect, which to my great astonishment, was completely cured by mercurial inunctions, after opium and the whole tribe of astringents had failed.'

We have deemed it proper to give the precise words of Dr. Cuming, lest we should be suspected of having misunderstood or misrepresented his meaning on these points, in which his opinion is so much at variance with that of the profession at large.

After having described the continued fever, the author proceeds to consider the intermittent; and here again he enters into an invective against the employment of bark, which, (he says) so far from removing the disease, often retards the cure, and even produces a relapse. Fortunately, however, for the welfare of the community, Dr. Cuming has been not less happy in the treatment of this species of fever, than he was in the continued; for, as he informs us, there is a remedy which he has 'long and most successfully used in the cure of intermittents, viz. the zincum vitriolatum or white vitriol, which I have known to cure when bark and other remedies have been unavailing: indeed with me it never yet failed!'

These are not the only instances of Dr. C.'s extraordinary success in the adoption of new modes of practice. In ophthalmia, after having declaimed against 'the vile and farraginous nostrums, which have been handed down from masters to their apprentices, from generation to generation,' he assures us that he never fails of curing the disease by the simple application of cold water; a practice which 'will bear the keenest criticism, for it stands upon the basis of experience, and is supported by the light of reason and natural philosophy.' Thus much for the author's medicine!

The latter part of the work, in which the Doctor treats on surgical subjects, is on the whole less objectionable; many of the remarks appear judicious; and he displays less ignorance and less conceit. Near the conclusion of the volume, we meet with the new plan of treating mortification; it principally consists in the application of nitre, which the author styles 'a sovereign remedy, and the only effectual one that has hitherto been discovered.' We acknowlege that the general strain of Dr. Cuming's work does not induce us to yield implicit con-

fidence to his assertions, but we feel inclined to make a trial of this practice. We must not, however, omit to remark that the effect of the high commendation, which the author bestows on nitre, is considerably weakened in our estimation by another invective against bark; which, he says, 'I know from the most correct and sure observation, to be productive of the most calamitous consequences.'

Bos.

ART. VI. *Memoirs of the Life of Colonel Hutchinson,* Governor of Nottingham Castle and Town, Representative of the County of Nottingham in the Long Parliament, and of the Town of Nottingham in the first Parliament of Charles II. &c.; with original Anecdotes of many of the most distinguished of his Contemporaries, and a summary Review of Public Affairs: written by his Widow Lucy, Daughter of Sir Allen Apsley, Lieutenant of the Tower, &c. now first published from the original Manuscript by the Rev. Julius Hutchinson, &c. &c. To which is prefixed the Life of Mrs. Hutchinson, written by herself, a Fragment. 4to. pp. 446. 1l. 11s. 6d. Boards. Longman and Co. 1806.

APOLOGIES are offered by the editor, in his preface, for laying before the public the present performance: but we consider them as altogether unnecessary; for if it be in a degree a sort of private muniment, of which he as a representative of the family has the custody, yet it is not less a record in which the community has an interest. It is the production of a fair writer who was intimately acquainted with the transactions of which she speaks, who was mistress of a flowing pen, and who imparts her communications in a style highly impassioned, yet of great simplicity; who, though a zealous partisan in times of heat and animosity, writes with unusual fairness; who has preserved numerous traits characteristic of the period, and has placed in a fuller light some of the features by which it is characterized. While she pourtrays the fond object of her story, the reader becomes acquainted with the artist herself; he discovers in her not only eminent sensibility, but a large share of that judgment and that discernment which are more usually regarded as the attributes of men; and he finds her distinguished by that piety which elevates and purifies the mind without rendering it forbidding and morose, which exalts the conduct without contracting the heart. In her we contemplate religion imparting the last finish to a finely gifted nature. The qualities of her mind were of a superior order; and her acquirements would at any time be deemed uncommon, but were peculiarly rare at the period in which she lived.

Though the subject of this lady's memoir fell into serious errors, it is impossible not to respect his intentions, and to revere his virtues. He comes in every sense within the description which the poet allots to the noblest work of God; and in the close of his career, he displays the sublime spectacle of a good man struggling with adversity.

As the view which the editor takes of this narrative appears to us to require scarcely any qualification, we submit it to our readers:

'The only ends for which any book can reasonably be published are to inform, to amuse, or to improve: but unless many persons of highly reputed judgment are mistaken as well as ourselves, this work will be found to attain all three of them. In point of amusement, perhaps novelty or curiosity hold the foremost rank; and surely we risque little in saying that a history of a period the most remarkable in the British annals, written one hundred and fifty years ago by a lady, of elevated birth, of a most comprehensive and highly cultivated mind, herself a witness of many of the scenes she describes, and active in several of them, is a literary curiosity of no mean sort.

'As to information, although there are many histories of the same period, there is not one that is generally considered satisfactory; most of them carry evident marks of prejudice or partiality; nor were any of those, which are now read, written at or near the time, or by persons who had an opportunity of being well acquainted with what was passing, except that of Clarendon. But any one who should take the pains, which the Editor has done, to examine Clarendon's State Papers, would find therein documents much better calculated to support Mrs. Hutchinson's representation of affairs than that which he himself has given. Mrs. Hutchinson writing from a motive which will very seldom be found to induce any one to take so much trouble, that of giving her children, and especially her eldest son, then about to enter on the stage of life, a true notion of those eventful scenes which had just been passing before her eyes, and which she well judged must be followed by others not less interesting to the same cause and persons, will surely be thought to have possessed both the means and the inclination to paint with truth and correctness: in effect she will be seen to exhibit such a faithful, natural, and lively picture, of the public mind and manners, taken sometimes in larger, sometimes in smaller groupes, as will give a more satisfactory idea to an observant reader than he will any where else discover. He will be further pleased to see avoided the most common error of historians, that of displaying the paradoxical and the marvellous, both in persons and things. But surely the use of history being to instruct the present and future ages by the experience of the past, nothing can be more absurd than a wish to excite and leave the reader in astonishment, which instead of assisting, can only confound his judgment. Mrs. Hutchinson, on the contrary, has made it her business, and that very successfully, to account by common and easy causes for many of those actions and effects

effects which others have left unaccounted for, and only to be gazed at in unmeaning wonder; or, in attempting to account for them, have employed vain subtility or groundless conjecture. She has likewise not merely described the parties in the state by their general character, but delineated them in *their minute ramifications*, and thus enabled us to trace the springs, and discover the reasonableness, of many of those proceedings which had hitherto seemed incongruous and inconsistent.'—

'The ladies will feel that it carries with it all the interest of a novel, strengthened with the authenticity of real history; they will no doubt feel an additional satisfaction in learning, that though the author added to the erudition of the scholar, the research of the philosopher, the politician, and even the divine, the zeal and magnanimity of a patriot; yet she descended from all these elevations to perform, in the most exemplary manner, the functions of a wife, a mother, and mistress of a family.'

We must be allowed to copy a few traits from the portrait which this lady has drawn of the partner of her life, and the subject of her narrative:

'It will be as hard to say which was the predominant vertue in him, as which is so in its owne nature. He was as excellent in iustice as in wisedome—the greatest advantage, nor the greatest danger, nor the dearest interest or friend in the world could not prevaile on him to pervert justice even to an enemie. He never profess'd the thing he intended not, nor promis'd what he believ'd out of his owne power, nor fail'd the performance of aniething that was in his power to fullfill. Never fearing aniething he could suffer for the truth, he never at any time would refrein a true or give a false witnesse; he lov'd truth so much that he hated even sportive lies and gulleries. He was so just to his owne honour that he many times forbore things lawfull and delightfull to him, rather than he would give any one occasion of scandall. Of all lies he most hated hipocrisie in religion, either to complie with changing governments or persons, without a reall persuasion of conscience, or to practise holy things to gett the applause of men or any advantage.—As in Religion so in Friendship, he never profest love when he had it not, nor disguiz'd hate or aversion, which indeed he never had to any party or person, but to their sins: and lov'd even his bitterest enemies so well, that I am witnesse how his soule mourn'd for them, and how heartily he desir'd their conversion. If he were defective in any part of iustice, it was when it was in his power to punish those who had iniur'd him, whom I have so often knowne him to recompence with favours instead of revenge, that his friends us'd to tell him if they had any occasion to make him favourably partiall to them they would provoke him by an iniury. He was as faithful and constant to his friends as mercifull to his enemies: nothing griev'd him more than to be oblieg'd, where he could not hope to returne itt. He that was a rock to all assaults of might and violence, was the gentlest easie soule to kindnesse, that the least warme sparke of that melted him into aniething that was not sinfull. There never was a man more exactly iust in the per-

formance of duties to all relations and all persons. Honor, obedience, and love to his father, were so naturall and so lasting in him, that it is impossible to imagine a better sonne than he was, and whoever would pray for a blessing in children to any one, could but wish them such a sonne as he.'—'For coniugal affection to his wife, it was such in him, as whosoever would draw out a rule of honour, kindnesse, and religion, to be practiz'd in that estate, need no more, but exactly draw out his example; never man had a greater passion for a woman, nor a more honourable esteeme of a wife, yet he was not uxorious, nor remitted not that iust rule which it was her honor to obey, but manag'd the reins of government with such prudence and affection that she who would not delight in such an honourable and advantageable subjection, must have wantted a reasonable soule: he govern'd by perswasion, which he never employ'd but to things honorable and profitable for herselfe; he lov'd her soule and her honor more than her outside, and yet he had even for her person a constant indulgence, exceeding the common temporary passions of the most uxorious fooles: if he esteem'd her att a higher rate then she in herselfe could have deserv'd, he was the author of that vertue he doted on, while she only reflected his own glories upon him: all that she was, was *him*, while he was here, and all that she is now at best but his pale shade. So liberall was he to her and of so generous a temper, that he hated the mention of sever'd purses: his estate being so much at her dispose that he never would receive an account of aniething she expended; so constant was he in his love, that when she ceast to be young and lovely, he began to shew most fondnesse, he lov'd her at such a kind and generous rate as words cannot expresse, yet even this, which was the highest love he or anie man could have, was yet bounded by a superior, he lov'd her in the Lord as his fellow creature, not his idoll, but in such a manner as shew'd that an affection bounded in the just rules of duty, far exceeds every way all the irregular passions in the world. He lov'd God above her and all the other dear pledges of his heart, and at his command and for his glorie chearefully resign'd them. He was as kinde a father, as deare a brother, as good a master, and as faithfull a friend as the world had, yet in all these relations, the greatest indulgence he could have in the world never prevail'd on him to indulge vice in any the dearest person, but the more deare any was to him, the more was he offended at any thing that might take of the lustre of their glorie. As he had great severity against errors and follies pertinaciously persued, so had he the most merciful, gentle, and compassionate frame of spiritt that can be imagin'd to those who became sensible of their errors and frailties, although they had bene never so iniurious to himselfe.'

This pair were of very honourable extraction, each belonging to the first order of the gentry, and being related to several noble families. We do not state this circumstance as of itself constituting merit, but it indisputably adds to its lustre, and assists its utility. Each had been trained to piety and virtue, and to all the accomplishments (particularly the lady) which suited their rank and stations in life.

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The account of their first meeting exhibits manners very different from our own, while it introduces us to a nearer acquaintance with this interesting couple. Mr. Hutchinson was induced to spend some time at Richmond in Surrey; where circumstances led to much conversation respecting and great praises of Mrs. Lucy Apsley, daughter of Sir Allen Apsley, late Lieutenant of the Tower. He had at length the satisfaction of beholding her to whom description had made him attached: but the fair object of his regards tells us that

'His heart, being prepossesst with his owne fancy, was not free to discerne how little there was in her to answer so greate an expectation. She was not ugly, in a carelesse riding-habitt, she had a melancholly negligence both of herselfe and others, as if she neither affected to please others, nor tooke notice of anie thing before her: yet spite of all her indifferency, she was surpriz'd with some unusuall liking in her soule, when she saw this gentleman, who had haire, eies, shape, and countenance enough to begett love in any one at the first, and these sett of with a gracefull and generous mine, which promis'd an extraordinary person; he was at that time, and indeed always very neatly habited, for he wore good and rich clothes, and had variety of them, and had them well suited and every way answerable, in that little thing, shewing both good iudgement and greate generosity, he equally becoming them and they him, which he wore with such an affectednesse and such neatnesse as doe not often meete in one. Although he had but an evening sight of her he had so long desir'd, and that at disadvantage enough for her, yett the prevailing sympathie of his soule, made him thinke all his paynes well pay'd, and this first did whett his desire to a second sight, which he had by accident the next day, and to his ioy found she was wholly dissengag'd from that treaty, which he so much fear'd had been accomplisht; he found withall, that though she was modest, she was accostable and willing to entertaine his acquaintance. This soone past into a mutuall friendship betweene them, and though she innocently thought nothing of love, yet was she glad to have acquir'd such a friend, who had wisdome and vertue enough to be trusted with her coucells, for she was then much perplext in mind; her mother and friends had a greate desire she should marry, and were displeas'd that she refus'd many offers which they thought advantageous enough; she was obedient, loath to displease them, but more herselfe, in marrying such as she could find no inclination to. The troublesome pretensions of some of the courtiers, had made her willing to trie whether she could bring her heart to her mother's desire, but being by a secret working, which she then understood not, averted, she was troubled to returne, lest some might believe it was a secret liking of them which had caus'd her dislike of others, and being a little disturb'd with these things and melancholly, Mr. Hutchinson, appearing, as he was, a person of vertue and honor, who might be safely and advantageously converst with, she thought God had sent her a happy reliefe. Mr. Hutchinson, on the other side,

having bene told, and seeing how she shunn'd all other men, and how civilly she entertain'd him, believ'd that a secret power had wrought a mutuall inclination betweene them, and dayly frequented her mother's house, and had the oppertunitie of conversing with her in those pleasant walkes, which, at that sweete season of the spring, invited all the neighbouring inhabitants to seeke their ioys; where, though they were never alone, yet they had every day opertunity for converse with each other, which the rest shar'd not in, while every one minded their owne delights.'

We must allow that the parts of this work which refer to private life are of great interest and highly instructive: but we shall principally regard it as supplemental to the history of the period to which it refers, and shall now direct our attention to some of those passages which supply the omissions or correct the misrepresentations of preceding writers.

The origin of the two great parties which afterward divided the nation is thus related by the fair historian, in describing the state of things under James I.;

'The payment of civill obedience to the king and the lawes of the land satisfied not; if any durst dispute his impositions in the worship of God he was presently reckon'd among the seditious and disturbers of the publick peace, and accordingly persecuted: if any were griev'd at the dishonor of the kingdom or the griping of the poor, or the uniust oppressions of the subject, by a thousand wayes, invented to maintaine the riotts of the courtiers and the swarms of needy Scotts, the king had brought in to devoure like locusts the plenty of this land, he was a Puritane: if any, out of mere morallity and civill honesty, discountenanc'd the abominations of those days, he was a Puritane, however he conform'd to their superstitious worship: if any shew'd favour to any godly honest person, kept them company, reliev'd them in want, or protected them against violent or uniust oppression, he was a Puritane: if any gentleman in his country maintain'd the good lawes of the land, or stood up for any publick interest, for good order or government, he was a Puritane: in short, all that crost the viewes of the needie courtiers, the proud encroaching priests, the theevish proiectors, the lewd nobillity and gentrie, whoever was zealous for God's glory or worship, could not endure blasphemous oathes, ribbald conversation, prophane scoffes, sabbath breach, derision of the word of God, and the like; whoever could endure a sermon, modest habitt or conversation, or aniething good, all these were Puritanes; and if Puritanes, then enemies to the king and his government, seditious factious hipocrites, ambitious disturbers of the public peace, and finally, the pest of the kingdome: such false logick did the children of darknesse use to argue with against the hated children of light, whom they branded besides as an illiterate, morose, melancholy, discontented, craz'd sort of men, not fitt for humane conversation; as such they made them not only the sport of the pulpitt, which was become but a more solemne sort of stage, but every stage, and every table, and every puppett-play, belcht forth prophane scoffes upon them,

them, the drunkards made them their songs, all fidlers and mimicks learnt to abuse them, as finding it the most gainefull way of fooling. Thus the two factions in those dayes grew up to greete heighths and enmities, one against the other, while the Papist wanted not industry and subtilty to blow the coals betweene them, and was so successfull that, unlesse the mercy of God confound them, by their owne imaginations, wee may iustly feare they will at last obtane their full wish.

'But to deale impartially, wee must, with sadnesse enough, confesse, that the wolfe came into the fold in a sheepe's clothing, and wrought more slaughter that way among the lambs, then he could have done in his owne skin; for it is true that many of witt and parts, discontented, when they could not obteine the preferments their ambition gaped at, would declare themselves of the puritane party, and such were either bought of, or, if the adversary would not give their price, seduc'd their devout hearers, sometimes into undiscreete opposition, to worke out their owne revenge, others that had neither learning, nor friends, nor opertunities to arrive to any preferrements, would put on a forme of godlinesse, finding devout people that way so liberall to them, that they could not hope to enrich themselves so much any other way. Some that had greater art and parts, finding there was no inconsiderable gaine to be made of the simple devotion of men and weomen, applied their witts to it, and collected greate summes for the advancement of the religious interest, of which they converted much to their own private uses. Such as these tempted the people of God to endeavour to shelter themselves in humane pollicies, and found out wayes, by bribes and other not lesse indirect courses, to procure patrones at court, and to sett up against the prelates with countermines and other engines, which being of man's framing, were all at last broken.

'The puritane party being weake and oppress'd, had not faith enough to disowne all that adhered to them for worldly interests, and indeed it requir'd more then humane wisedom to discerne at the least all of them, wherefore they, in their low condition, gladly accepted any that would come over to them, or encline towards them; and their enemies through envie at them augmented much their party, while, with iniuries and reproaches, they drove many, that never intended it, to take that party; which in the end got nothing but confusion by those additions. While these parties were thus counterworking, the treasure of the kingdome being wasted by court-caterpillars, and parliaments call'd to resupply the royall coffers. therein there wanted not some, that retein'd so much of the English spirit, as to represent the publick grievances, and desire to call the corrupt ministers of state to an account; but the king, grudging that his people should dare to gainesay his pleasure, and correct his misgovernment, in his favourites, broke up parliaments, violated their privilledges, imprison'd their members for things spoken in the house, and grew disaffected to them, and entertain'd proiects of supplie by other grievances of the people. The prelates in the mean time, finding they lost ground, meditated reunion with the popish faction, who began to be at a pretty agreement with them; and now there was no more

more endeavour in their publick sermons, to confute the errors of that church, but to reduce our doctrines and theirs to an accommodation: the king, to bring it about, was deluded into the treaty of a match for his sonne with the Infanta of Spaine; and the Prince, with the Duke of Buckingham, privately sent into Spayne, from whence he difficultly came back, but to the greate reioycing of the whole people in generall, who were much afflicted at his going thither.'

Though Mrs. Hutchinson uses strong language, which indicates the warmth of the times, it must be owned that her sketch of Charles I. displays great impartiality;

'The face of the court was mueh chang'd in the change of the king; for King Charles was temperate, chast, and serious; so that the fooles and bawds, mimicks and catamites, of the former court, grew out of fashion; and the nobillity and courtiers, who did not quite abandon their debosheries, had yet that reverence to the king, to retire into corners to practise them: men of learning and ingenuity in all arts were in esteeme, and receiv'd encouragement from the king; who was a most excellent iudge and a greate lover of paintings, carvings, gravings, and many other ingenuities, less offentive then the bawdry and prophane abusive witt, which was the only exercise of the other court. But as in the primitive times, it is observ'd that the best emperors were some of them stirr'd up by Sathan to be the bitterest persecutors of the church, so this king was a worse encroacher upon the civill and spirituall liberties of his people by farre then his father. He married a papist, a French lady, of a haughty spiritt, and a greate witt and beauty, to whom he became a most uxorious husband. By this means the court was replenisht with papists, and many who hoped to advance themselves by the change, turned to that religion; all the papists in the kingdom were favour'd, and, by the king's example, matcht into the best famelies; the puritanes more than ever discountenanc'd and persecuted, insomuch that many of them chose to abandon their native country, and leave their dearest relations, to retire into any foreigne soyle or plantation, where they might, amidst all outward inconveniences, enioy the free exercise of God's worship; such as could not flee were tormented in the bishops courts, fin'd, whipt, pillor'd, imprison'd, and suffer'd to enioy no rest, so that death was better then life to them; and notwithstanding their patient suff'rance of all these things, yet was not the king satisfied till the whole land were reduc'd to perfect slavery. The example of the French king was propounded to him, and he thought himselfe no monarch so long as his will was confined to the bounds of any law; but knowing that the people of England were not pliable to an arbitrary rule, he plotted to subdue them to his yoke by a foreigne force, and till he could effect it, made no conscience of granting aniething to the people, which he resolv'd should not obliege him longer then it serv'd his turne; for he was a prince that had nothing of faith or truth, iustice or generosity, in him; he was the most obstinate person in his selfewill that ever was, and so bent upon being an absolute uncontroulable soevereigne, that he was resolv'd either to be such a king or none. His

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firme adherence to prelacy was not for conscience of one religion more then another, for it was his principle that an honest man might be sav'd in any profession; but he had a mistaken principle that kingly government in the state could not stand without episcopall government in the church, and therefore as the bishops flatter'd him with preaching up his soveraigne prerogative, and inveying against the puritanes as factious and disloyall, so he protected them in their pomp and pride, and insolent practises against all the godly and sober people of the land. In the first parliament after he came to the crowne, the duke of Buckingham was impeacht concerning the death of king James, and other misdemeanours, but the present king, who had receiv'd him into the same degree of favour that he was with the former, would not endure the question of his favourite, and, to deliver him from it, broke up the parliament, which gave too iust a suspition that he favour'd the practise; for it is true that the duke's mother, without the consent of the phisitians, had made an application to the wrists of the king for his ague, after which he died in his next fitt. Some other parliaments there were, but still abruptly broken up, when they putt forth any endeavour to redresse grievances. The Protestants abroad were all lookt upon as puritanes, and their interest insteed of being protected, sadly betrey'd; ships lett out to the French king to serve against them: all the flower of the English gentry lost in an ill-manag'd expedition to the Isle of Rhee, under pretence of helping them, but so order'd that it proov'd the losse of Rochell, the strong fort and best defence of all the protestants in France. Those in Germany were no less neglected in all treaties, although his owne sister and her children were so highly concern'd. The whole people were sadly griev'd att these misgovernments, and loath to impute them to the king, cast all the odium upon the duke of Buckingham, whom at length a discontented person stabb'd, believing he did God and his country good service by it. All the kingdome, except the duke's owne dependents and kindred, reioyc'd in the death of this duke, but they found little cause, for after it the king still persisted in his designe of enslaving them, and found other ministers, ready to serve his selfe will'd ambition, such as were Noy his atturny-generall, who set on foote that hateful tax of ship mony, and many more illegal exactions; and ten of the iudges who perverted iudgement in the cause of those who refus'd the illegall imposition; although there were even in that time found two honest iudges, who durst iudge rightly against the king, although he had chang'd the words usuall in their commissions, which were Quamdiu bene se gesserint, into another forme, Durante bene placito. Besides these, and a greate rascally company of flatterers and proiectors, there were all the corrupted tott'ring bishops and others of the proud prophane clergy of the land, who, by their insolencies, growne odious to the people, bent their strong endeavours to disaffect the prince to his honest godly subiects, and to gett a pretence of power from him, to aflict those who would not submitt to their insolent dominion. But there were two above all the rest, who led the van of the king's evill councellors, and these were Laud, archbishop of Canterbury, a fellow of meane extraction and arrogant pride,

pride, and the earl of Strafford, who as much outstript all the rest in favour as he did in abillities, being a man of deepe pollicy, stern resolution, and ambitious zeale to keepe up the glory of his own greatnesse. In the beginning of this king's reigne, this man had bene a strong assertor of the liberties of the people, among whom he had gain'd himselfe an honorable reputation, and was dreadfull to the court party, who thereupon strew'd snares in his way, and when they found a breach at his ambition his soul was that way enter'd and captivated. He was advanc'd first to be lord president of the councell in the north, to be a baron, after an earle, then deputy of Ireland; the neerest to a favourite of any man since the death of the duke of Buckingham, who was rays'd by his first master, and kept up by the second, upon no account of personall worth or any deserving abillities in him, but only upon violent and private inclinations of the princes; but the earle of Strafford wanted not any accomplishment that could be desir'd in the most serviceable minister of state: besides he having made himselfe odious to the people, by his revolt from their interest to that of the oppressive court, he was now oblieg'd to keepe up his owne interest with his new party, by all the mallitious practices that pride and revenge could inspire him with. But above all these the king had another instigator of his owne violent purpose, more powerfull than all the rest, and that was the queene, who growne out of her childhood, began to turne her mind from those vaine extravagancies she liv'd in at first, to that which did lesse become her, and was more fatall to the kingdome, which never is in any place happie, where the hands which were made only for distaffes affect the management of sceptres.—If any one obiect the fresh example of Queene Elizabeth, let them remember that the *felicity of her reigne was the effect of her submission to her masculine and wise councellors.*'

Sir Thomas, the father of Mr. Hutchinson, was member for the county of Nottingham in the long Parliament; and on the breaking out of the troubles, his son was appointed commandant of the garrison, and afterward governor of the town of Nottingham for the Parliament. In the exercise of this trust, the conduct of Mr. H. appears to have been in the highest degree exemplary. Ability and fidelity in the discharge of his duty, embellished by displays of humanity and disinterestedness, reflect a lustre on his behaviour to which ordinary times furnish no parallel. Each garrisoned town, at that period, had a committee which shared the power with the governor; and the conduct of that of Nottingham appears to have been little propitious to its interests, but to have been characterized by cabals and intrigues, which are here detailed with great minuteness. They furnish us with a painful but an instructive view of human nature and human transactions.

Numerous circumstances occur in these pages, to prove that the governor of Nottingham was influenced by no mercenary

considerations in chusing his side in the unhappy times in which he lived; and we shall transcribe one passage which, while it exhibits a melancholy view of the period, places this fact in the clearest light. In the summer of 1643, the Parliament issued an order

'To allow a table to the governor and committee, whom Mr. Hutchinson had till that time entertain'd at his owne cost, with all the officers of the garrison and the ministers, which were no small charge to him, who had a noble heart, and could not basely evade the expence, which that place necessarily drew upon him, not only by the constant entertainment of the committee, officers, and ministers, and all parliament officers, that came and went through the garrison, but by the relieving of the poore souldiers, who had such short pay, that they were, for the most part, thirty weeks and more behind; and when they marcht out at any time, the governor would not suffer them to take a cup of drink, unpay'd for, in the country, but allwayes, wherever they tooke any refreshment in their marches, pay'd it himselfe. He besides gave them much from his owne house, especially when any of them were sick or wounded, and lent monies to those that were most necessitous. All this runne him into a greate private debt, besides many thousands of pounds, which he engaged himselfe in with other gentlemen, taken up for the supplie of the garrison and carrying on of the publick service. Although the allowance of his table were much envied, by those meane fellows, that never knew what the expence of a table was, and although it was to him some ease, yet did it not defray the third part of his expence in the service, being but ten pounds a weeke allow'd by the state, and his expences all that time, only in the publick service, and not at all in any particular of his owne famely, being, as it was kept upon account, above fifteen hundred pounds a yeare. As soone as his father was dead, and rents became due to him, the enemies, in the middst of whom his estate lay, fetcht in his tenants and imprison'd them, and tooke his rents; his estate was begg'd and promis'd by the king; those who liv'd not upon the place, flung up his grounds, and they lay unoccupied, while the enemy prevail'd in the country. He was not so cruell as others were to their tenants, who made them pay over againe, those rents which the enemie forc'd them to redeeme themselves out of prison with all, but lost the most part of his rents, all the while the country was under the adverse power; he had some small stock of his owne plunder'd, and his house, by the perpetuall haunting of the enemie, defac'd and for want of inhabitation render'd almost uninhabitable. For these things he had some subscriptions, but never receiv'd any penny recompense, and his arrears of pay, which he receiv'd after all the warre was done, did not halfe pay the debts those services contracted. But when he undertooke this engagement, it was for the defence of his countrie's and God's cause, and he offer'd himselfe and all he had a willing sacrifice in the service, and rather prays'd God for what was sav'd, then repin'd at what was spent, it being above his expectation, that deliverance which God gave him out of his enemies hands He

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might have made many advantages by the spoyle of his enemies, which was often brought in, and by other encroachments upon the country, which almost all the governors, on both sides exacted everywhere elce, but his heart abhorr'd it: all prize the souldiers had, and he never shar'd it; all mallignants goods, the committee dispos'd of, and it ever griev'd his heart, to see the spoyle of his neighbours, how iustly soever they deserv'd it; but he chose all losse, rather then to make up himselfe, by violence and rapine. If in a iudiciall way, he were forc'd att any time, in discharge of his trust, to signe any harsh orders, against any of the gentlemen of the country, it was with griefe that they should deserve that severity, but this testimony is a truth of him, that in his whole actings in this cause, he never prosecuted any private lust, either of revenge, ambition, avarice, or vaine glorie, under a publick vizard, but was most truly publick spirited. Conscience to God, and truth and righteousnesse, according to the best information he could gett, engag'd him in that party he tooke; that which engag'd him, carried him through all along, though he encounter'd with no less difficulties and contradictions, from those of his owne party, that were not of the same spirit he was, then from his enemies.'

The self denying ordinance is not here represented as having been procured by the arts of a party, or the address of an individual.

Mrs. Hutchinson thus observes on the circumstance of the king having placed himself in the hands of the Scotch:

'Whether the king's ill councell or destinie led him, he was very failing in this action, for had he gone streight up to the parliament and cast himselfe upon them, as he did upon the Scotts, he had in all probabillity ruin'd them, who were highly devided betweene the Presbiterian and Independent factions: but in putting himselfe into the hands of their mercenary Scoth armie, rather then the parliament of England, he shew'd such an embitter'd hate to the English nation, that it turn'd many hearts against him. The Scotts in this businesse were very false both to the parliament and the king. For them to receive and carrie away the king's person with them, when they were but a hired armie, without either the consent or knowledge of the parliament, was a very false carriage of them; but besides that, wee had *certeine evidences* that they were prepar'd, and had an intent to have cutt of the English armie, who beleaguer'd Newark, but that God changed their councells and made them take another course, which was to carrie the king to Newcastle, where they againe sold him to the parliament for a summe of monie.'

It is made very apparent in this narrative that, as the war advanced, the contest grew to be little else than a struggle for power between the roylists and the presbyterians, while the mass of the independents appeared to be actuated by public views; while Cromwell obtained the confidence of the latter, and having by their means crushed both the former, finally

finally succeeded in defeating the projects of the very party which he had rendered triumphant, and in erecting a despotism on the ruins of them all. From the army, which was his instrument, and which consisted principally of independents, he removed all whom he did not find subservient to his purposes; filling the vacant places with those of the vanquished parties who were ready to second his designs.—During the reign of the Protector, the virtue of Col. Hutchinson shines with the brightest lustre: resisting all the arts and defying the power of Cromwell, he excited his jealousy, and only escaped confinement by Oliver's premature death.

At the breaking up of the Parliament by Cromwell, Col. Hutchinson lived in retirement; and a few interesting pages describe the manner in which he employed himself. He happened to be in the country when this event took place, and was on his return to London when the news of it reached him.

The sketch which the fair writer gives of public affairs at this period, and the picture which she draws of Cromwell's court, shew how little he was esteemed by the Colonel and herself:

'In the interim Cromwell and his armie grew wanton with their power, and invented a thousand tricks of government, which, when nobody oppos'd, they themselves fell to dislike and vary every day. First he calls a parliament out of his owne pockett, himself naming a sort of godly men for every county, who meeting and not agreeing, a part of them, in the name of the people, give up the sovereignty to him. Shortly after he makes up severall sorts of mock parliaments, but not finding one of them absolutely for his turne, turn'd them off againe. He soon quitted himselfe of his triumvirs, and first thrust out Harrison, then took away Lambert's commission, and would have bene king but for feare of quitting his generallship. He weeded, in a few months time, above a hundred and fifty godly officers out of the armie, with whom many of the religious souldiers went off, and in their roome abundance of the king's dissolute souldiers were entertain'd, and the armie was almost chang'd from that godly religious armie, whose vallour God had crown'd with triumph, into the dissolute armie they had beaten, bearing yett a better name. His wife and children were setting up for principallity, which suited no better with any of them then scarlett on the ape; only to speak the truth of himselfe, he had much naturall greatnesse, and well became the place he had usurp'd. His daughter Fleetewood was humbled, and not exalted with these things, but the rest were insolent fools. Cleypoole, who married his daughter, and his son Henry, were two debauch'd ungodly cavaliers. Richard was a peasant in his nature, yet gentle and vertuous, but became not greatnesse. His court was full of sinne and vanity, and the more abominable, because they had not yett quite cast away the name of God, but prophan'd it by taking it in vaine upon them. True religion was now almost lost, even among the religious party, and

and hypocrisie became an epidemicall disease, to the sad griefe of Coll. Hutchinson, and all true hearted Christians and Englishmen. Allmost all the ministers every where fell in and worshipt this beast, and courted and made addresses to him. So did the city of London, and many of the degenerate lords of the land, with the poore-spirited gentry. The cavaliers, in policy, who saw that while Cromwell reduc'd all the exercise of tyrannicall power under another name, there was a doore open'd for the restoring of their party, fell much in with Cromwell, and heighten'd all his disorders. He at last exercis'd such an arbitrary power, that the whole land grew weary of him, while he sett up a company of silly meane fellows, call'd maior-generalls, as governors in every country. These rul'd according to their wills, by no law but what seem'd good in their owne eies, imprisoning men, obstructing the course of iustice, betweene man and man, perverting right through partiality, acquitting some that were guilty, and punishing some that were innocent as guilty. Then he exercis'd another proiect to rayse mony, by decimation of the estates of all the king's party, of which actions 'tis said Lambert was the instigator. At last he tooke upon him to make lords and knights, and wanted not many fooles, both of the armie and gentry to accept of and strutt in his mock titles. Then the Earle of Warwick's grandchild and the Lord Falconbridge married his two daughters; such pittifull slaves were the nobles of those dayes. Att last Lambert, perceiving himselfe to have bene all this while deluded with hopes and promises of succession, and seeing that Cromwell now intended to confirme the government in his owne famely, fell off from him, but behav'd himselfe very pittifully and meanly, was turn'd out of all his places, and return'd againe to plott new vengeance at his house at Wimbleton, where he fell to dresse his flowers in his garden, and worke at the needle with his wife and his maides, while he was watching an oppertunity to serve againe his ambition, which had this difference from the protector's; the one was gallant and greate, the other had nothing but an unworthy pride, most insolent in prosperity, and as [illegible] abiect and base in adversity.'

The testimonies adduced to the private worth of Col. Hutchinson, and to his upright and conscientious conduct in all the scenes through which he had passed, occasioned him on the Restoration to be included in the act of indemnity: but in his case, as in that of several others, the public faith was violated. The chancellor and the secretary of state were not satisfied with his quiet demeanour; he must either renounce his principles, disgrace himself, and accuse his former associates, or be sacrificed to their suspicions. He preferred his principles and his honor; and he was in consequence taken into custody, and treated in his confinement in a manner that would be disgraceful to the most arbitrary government. The hardships which he indured, during an imprisonment of eleven months, by occasioning his death, at length removed him out

of

of the reach of his base and inhuman enemies. His story is an indelible blot on the memory of Clarendon, and proves how little that nobleman merited the epithets which have been sometimes connected with his name. The following anecdote shews how unmanly was his persecution; 'a gentleman having treated with Mrs. Hutchinson for a niece of his, to whom he was guardian, that would have bene a convenient fortune for her sonne, the chancellor sent for the gentleman and peremptorily forbade him to procede in the affaire, and openly sayd, "*he must keepe their famely downe.*"

The colouring in this history may occasionally be heightened by affection, or prejudice may have partially misled the fair writer, or she may sometimes err in judgment: but we are confident that she never wilfully misrepresents; and in some of the matters which she relates, she has the advantage over the other historians of the times. The present volume, therefore, forms a valuable addition to our records, and is justly intitled to stand by the side of those of Rushworth, Clarendon, and Ludlow.

Howmuchsoever we may regret some parts of the conduct of Col. Hutchinson, we must admire his firmness when surrounded by difficulties, the courage with which he faced danger, the resistance which he made to all the attempts of jealous coadjutors, his moderation in prosperity, his humanity and kindness to the vanquished, his zeal and disinterestedness while he shared in the government, his disdain of the caresses and threats of the tyrant of the day, his dignified and chearful behaviour under still greater reverses, and under a treatment the most galling that his enemies could devise. His piety, it is true, was tinctured with the fanaticism of the day: but it elevated the soul, meliorated the conduct, and was free from intolerance. Antiquity would have celebrated him in song, and have reared statues to his memory.

Jo.

ART. VII. *The English Practice of Agriculture*, exemplified in the Management of a Farm in Ireland, belonging to the Earl of Conyngham, at Slane, in the County of Meath. With an Appendix; containing, first, a comparative Estimate of the Irish and English Mode of Culture, as to Profit and Loss; and, secondly, a regular Rotation of Crops for a Period of six Years. By Richard Parkinson, Author of 'The Experienced Farmer,' and other Works of Agriculture. 8vo. pp. 338. 9s. Boards. Longman and Co. 1806.

COMPRESSION and arrangement are arts which many modern authors seem very unwilling to practise, apprehensive,

perhaps with good reason, that by this process the handsome looking quarto or octavo, which they are labouring to construct, must inevitably dwindle into a small pamphlet. Imagining that bulk gives consequence, books are spun out and inflated by these volume-making gentlemen, to the great annoyance of us reviewers, who have no time to waste on their unnecessarily protracted disquisitions. We must complain of Mr. Parkinson as belonging to this clan, and of his having spread a little matter over many pages. His 'English Practice of Agriculture in Ireland' is a jumble undivided into chapters or sections; which, by minute details, repetitions, digressions, retrogressions, and narrative, he has contrived to mould into the form of a good sized octavo, when by a different management the sum and substance of all his experience might have been exhibited in a much less compass. He appears to have been an active and spirited improver, during the two years which he spent at Slane: but it may be questioned whether his practice and observation intitle him to draw general conclusions. The estate which he farmed, consisting of about 500 Irish acres, (equal to more than 809 English acres, since the Irish acre is to the English as 7840 to 4840,) was in a very foul and neglected state when he entered on it; and his mode of process in cleaning, manuring, and cropping, merit the attention of the Irish farmer, who stands in great need of taking a lesson out of the English Agriculturist's book: but we do not perceive that this detail can be of much use to English readers. In delivering his sentiments on the inutility of summer-fallowing and of deep-ploughing, and on the advantages of making compost hills and of sowing turnips thick, &c. Mr. P. communicates nothing new; and when he remarks in one place that 'the sun *exhales* the soil;' in another that 'the atmosphere is more *dense* in Ireland than in England;' in another that 'Lime, though pounded by fire, is heavier than earth, and is searching for its home, its origin being a rock and under stratum; in the same manner as water seeks the sea;' in another that 'the seeds of plants are contained in the substance of stones;' and when he adduces, in proof of this last position the growing of mushrooms out of stones, '*which have no seed;*' we cannot compliment him on being a philosophical agriculturist. Notice is taken of the practice in Ireland of making temporary stacks of hay in the field, which Mr. P. thus describes and condemns:

'It is a custom in this country, to make what is termed tramp-cocks of the hay, and to let it stand on the ground for some months, in reality until it has smothered the sward in such a manner as to destroy all the grass roots on that spot of ground, a custom that besides occasions

casions a great loss of hay, by the steddle or bottom part becoming mouldy, and some of it rotting: neither does the evil end here; for when hay has stood so long in these large cocks, the first sweat is got over, so that when it is stacked, the air penetrates into it, and it acquires a sort of fusty smell, and loses all the sweetness required in hay.' From these causes I am led to disapprove of the Irish manner of treating their hay; although, in opposition to my opinion, some of them say, that, if it were not treated in this way it would heat so much as to cause it to fire; this however may be easily prevented by making the stacks smaller. The hay which was on the farm when I entered did not fatten cattle in the same proportion as I had been used to the hay doing in England; and I am certain, that this was to be attributed to its being put up in the manner described; there could indeed be no other reason, since, as the grass in Ireland will fatten cattle as well as in England, the hay made from that grass would naturally do the same were it harvested in a proper manner.'

As, however, more rain falls in Ireland than in England, and as farmers in general may not be possessed of sufficient strength in teams, &c. always to lead it to the stack when it is ready for carrying, the practice of tramp cocking may there have its advantages; and, by abating the fierceness of the fermentation in the rick, when hay is made in a great hurry, (which it often is, in catching weather,) it may prevent firing, which sometimes happens even in comparatively small ricks.

We find it remarked by Mr. P. 'that the true system of grazing seems to be little known in Ireland; or at least not at all attended to in any part where I have been, though the country abounds so much with cattle. The soil is every where of an aqueous nature, whether it be found to consist of clay, gravel, sand, or of a mixture of all. I suppose this arises from the under strata being by nature moist, as all moisture must ascend before it can descend, as may be observed in a house built on damp ground.' Mr. P. cannot be correct in reporting gravel and sand to be of an *aqueous* nature; he must mean to say that it is saturated with moisture: but this effect does not proceed from the quantity of water which 'ascends from the under strata,' but from the abundance of rain which falls from above.

According to the character here given of the lower classes in Ireland, they appear to require as much improvement as their mode of farming. Mr. Parkinson does not delineate them so advantageously as Sir John Carr:

'I am sorry to say, that, from what I have seen of the lower order of people in Ireland, they are a set of miscreants, cunning, and watchful to take all advantages of the master; they are so precise at leaving off work in the evening, that I have seen a man, who had his fork full of hay, and half way upon a tramp cock, yet, when the

clock began to strike six, he has let it fall, and left off work: if he had been spoken to about it, his answer would have been, "The man on the cock has done;" and if the man on the cock were addressed, he would say "The other would not give him any more hay." I could mention a number of circumstances similar to this.' —

'I never saw a set of men so overjoyed, as the lower order of people are, when they can take an advantage; and I am of opinion, that their evil habits will never be broken but by a total revolution in manners and principles amongst them; for, besides what has been alleged, thieving is so common as not to appear a vice.'

Of the system of middle men, Mr. P. with most other writers on Ireland, highly disapproves; and he displays an affecting representation of the wretched condition of the Irish poor. In their situation, robbery is almost excusable, since it seems to be prompted by absolute want:

'There are very few respectable farmers: such as are called little gentlemen are amongst the meanest farmers; and they are worse in appearance, and enjoy much less comfort than an English labourer. The class, that goes by the denomination of middle men, is the destruction of the country. The middle man purchases from the landed proprietor, for a sum of money, leases on lives at reduced rents: many of these middle men are in possession of perpetuities of this kind, purchased many years back at six shillings per acre, which are now worth full thirty shillings; and might even be let for two pounds per acre and a fine. The middle man, having obtained such leases, lets the land out in small parcels, at fifty or sixty shillings per acre, to men of little property, who build their own cabins, &c. and again underlet part of the land to labourers, for the cultivation of potatoes or flax, or both, at five or six guineas per acre, as before stated in this work. The cabins of these poor labouring men are built of clay, without either wood or stone in the walls, with a hip at the end, and a frame, intended for a door-case, with something like a door in it, often without hinges, and propped up withinside by a stone. The roof is composed of five or six pieces of wood called ribberies, at the distance of three or four feet asunder, with some boughs of trees tied to each ribbery with straw, and then thatched in a very slight manner. Few of the cabins having chimnies, the inhabitants make their fire in the middle of the cabin; a hole or vent is left in the centre of the roof for the smoke to escape; but, as the fuel for the fire is generally composed of something wet, such as straw, stubble, potatoe tops, green furze, or small branches of thorns, the smoke soon fills the cabin, and makes its way out at the door, and through the thatch in every direction. The first time I saw an appearance of this kind, I thought the cabin was on fire. Generally speaking, the people who inhabit these cabins are all thieves; but as their crimes are of a trifling nature, such as stealing the stubble from the land, turnips, hay, straw, &c. they mostly get off with impunity: if they are taken before a justice, a pecuniary fine is generally imposed on them, from one shilling to ten, according to the degree of the offence, and which they must either pay, or find security for their ap-

pearance at the sessions. I found the best punishment for these petty trespasses was a good horse-whipping; and by this means I nearly got rid of them. Though the crimes of these people are small they are yet aggravating; and if left unnoticed would lead perhaps to greater ones. From their prevalence, dead fencing was impracticable, when I first entered on the farm; for it was scarcely possible to keep a dry thorn in a fence: but by minute attention during my two years stay there, I altered the case entirely; for I made eight hundred perch of dead fence, of which very little was molested, excepting about forty perch near a house not belonging to the estate, and of that every stick was taken away. I have known from twenty to thirty such robberies committed in a day; and when they first began to decline, I used to remark its singularity, if a day passed without them: but for the last half year I scarcely knew of any. This, however, might partly be owing to my having given the men, who worked on the estate, liberty to cut furze at their pleasure; for thousands of these people have no fuel to burn, nor money to buy any with.

'The people I have been describing live entirely on potatoes and salt. The fire being in the middle of the hovel, the pot in which they boil the potatoes is set on three stones, and the man, his wife, and their children, all sit round enveloped in smoke. If the family possess any poultry, or a pig, or a cow, an ass, a horse, they are all inmates of the cabin; and the provender they get for these animals, which sometimes extends to the luxury of a few oats, is laid down on the floor, which is composed of the natural earth. With all this company it may easily be conceived, that the floor is nearly as dirty as the high-ways; yet the whole family lie on it, for there is not a seat in the house; and from living in this filth, they are in general all extremely lousy, and have the itch.'

What a picture of human wretchedness! and if we should credit this writer, the fault wholly belongs to the people themselves, who are stated to be lazy, lying, thieving, tricking, improvident, ungrateful, and very like negroes in disposition. 'A man,' says Mr. P. 'who has never seen this country would scarcely believe, that there existed so corrupt a set of people on the earth.' As our virtues and vices, however, are much the result of the situation in which we are placed, and of the circumstances by which we are surrounded, we should hesitate before we harshly pronounce sentence on a people who are sunken in the most abject penury. Mr. P. found that the low Irish ceased to break his hedges for fuel, when he gave them furze. Indigence is the mother of a numerous family of low vices.

This English Farmer speaks in terms of pointed and just reprobation of the practice of washing and shearing sheep in Ireland; and of the awkward, slovenly, and expensive modes generally adopted by the Irish in most of the departments of agriculture. Their partiality for potatoes he regards as prejudicial to the country, and he gives it as his opinion that 'were the soil of

England to be managed in the same manner as the soil in Ireland, it would inevitably ruin England.'

When Mr. Parkinson turns egotist, he at first displays some share of modesty, but, as he proceeds in this strain, that rare quality gradually evaporates, and vanity assumes its place. He is very unfortunate, however, in stating the ground of his vanity, especially in the instance which we shall adduce:

'Though I have written much, and reflected deeply, on agriculture, I still consider myself as wandering in a labyrinth as to improvements in it. The advantages I have enjoyed have certainly been uncommon, having been bred up in the business under my father in England; having practised agriculture there for many years; having afterwards travelled into America, and managed a farm there for two years; and having now two years experience more in Ireland; yet I can not say, that, satisfactorily to my own mind, I have formed a complete and infallible system. All the schemes I have started are good in themselves for the present; and as fully explained as I am able to explain them: but I would not have the reader suppose, that I have for a moment indulged the conceit, that I have arrived at perfection. I still wish and shall always wish, to continue my enquiry. Though I am in the habit of reading works on agriculture for the improvement of my own practice, I never give the public my opinion on their merits till I have tried them by the test of experiment; and I can say without vanity, that I do not know a single observation of any agricultural author that in practice I have not improved upon. I will mention one in particular, which relates to making composts.

'Many authors that I have read recommend lime in composts. I have tried lime in various modes, and never found it to act but in one way; namely, to prevent vegetation. If the reader will give himself time to think, he will agree with me, that this must necessarily be the case. Let us only look to the process of liming wheat to prevent smut; the good effect of which has been proved in divers instances; and we shall see in it a striking instance of the effects of lime in preventing vegetation. By immerging the wheat in salt and water, the porous parts are opened, and the lime has an opportunity of penetrating into the wheat in such a manner, with the assistance of chamberlie, or urine, as to destroy the vegetative power of the wounded and bad grains, which, when they are suffered to grow, are the cause of smut in wheat. To be assured of this, the farmer may observe, that there will be good grains and smut grains in the same ear of wheat; the cause of which is, that the grain of wheat from which such an ear has proceeded has had one part sound and the other defective: the sound part produces sound grain, and the unsound, smut.'

If Mr. P. had read the evidence which has been given respecting the cause of smut, he would not have delivered his opinion with such confidence; and if he had been a man of science, he would not have talked of lime (in the process of liming

liming wheat) destroying the vegetative power of wounded grain. It would, indeed, have been intolerable, had such a desultory writer 'indulged the conceit of having arrived at perfection.' Before he vaunted so dogmatically about the advantages of compost-making, he should have read Mr. Arthur Young's Essay on Manures, printed in the last volume of the Bath Society's Papers; and before he publishes again, we advise him to arrange his materials, and to consult the saving of paper.

Mo-y.

ART. VIII. *A Treatise on Plane and Spherical Trigonometry:* with their most useful practical Applications. By John Bonnycastle. 8vo. pp. 450. 12s. Boards. Johnson. 1806.

AFTER having, in vain, searched this treatise throughout for orderly and regular demonstration, we turned back to the preface, with a repetition of disappointment, in order to obtain some remarks concerning the deficient proofs, and the object of the work itself. Such object, however, cannot be immediately the instruction of the student, for no student can from this book alone learn trigonometry; and it can be intended only for an enlarged syllabus, and a repository of rules, formulæ, and examples; proofs being occasionally interwoven. Considered under this point of view, it is intitled to much praise; and we believe that no publication in our language is so copiously and properly furnished with rules and examples. The author has made an extensive research into the works of foreign mathematicians, and has thence gathered many valuable formulæ, which have hitherto but rarely and sparingly found their way into our trigonometrical treatises.

Euler's *Introductio ad Analysin Infinitorum*, Le Gendre's treatise on Geometry (last edition), La Grange's Lessons from the *Journal de l'Ecole Polytechnique*, and Prony's Introduction to his Trigonometrical Tables, seem to have been carefully consulted by Mr. Bonnycastle: but we despair of conjecturing the causes that prevented him from making farther use of these authors; that is, of rendering his own production really valuable by the insertion of their proofs.—These proofs would not have swelled his volume to an enormous bulk: for it might have been kept within moderate limits, if that method of proof which Mr. B. notices, and which La Grange and Le Gendre employ, had been adopted: we allude to that which derives all the solutions of spherical trigonometry from one fundamental formula. Let a, b, c, be the sides of a spherical triangle, and let the angles opposite be A, B, C; then, by a very simple

diagram, it may be shewn that cos. $A = \frac{\text{cos. } a - \text{cos. } b \text{ cos. } c}{\text{sin } b \text{ sin. } c}$

This is the formula from which Le Gendre and La Grange begin their investigations; and of the four quantities involved, any three being given, the fourth may be found: thus a, b, c, being given, we have A, but not under a form fitted for logarithmic computation: to adapt it, add 1 to each side, then

$$1 + \text{cos. } A = \frac{\text{cos. } a - (\text{cos } b. \text{ cos. } c - \text{sin } b \text{ sin. } c)}{\text{sin. } b \text{ sin. } c}$$

$$= \frac{\text{cos. } a - \text{cos. } (b+c)}{\text{sin. } b \text{ sin. } c}$$

$$\text{or } 2\left(\text{cos. } \frac{A}{2}\right)^2 = \frac{2 \text{ sin. } \frac{a+b+c}{2} \text{ sin } \left(\frac{a+b+c}{2} - a\right)}{\text{sin. } b \text{ sin. } c}$$

In a similar manner we may find A when B, b, c, or B, a, c, &c. are given; and for this purpose it will be requisite merely to combine, according to the necessities of the case, equations similar to that which has been already put down: thus, since the determination of that equation does not depend on any peculiar relation which A has, a similar equation holds for B and C. Thus,

$$\text{cos. } B = \frac{\text{cos } b - \text{cos. } a \text{ cos. } c}{\text{sin. } a \text{ sin } c}$$

$$\text{cos. } C = \frac{\text{cos. } c - \text{cos. } b \text{ cos. } a}{\text{sin. } b \text{ sin. } a}$$

Hence, by simple processes of elimination, we may combine A, B, a, b, A, B, a, c, A, B, C, a, &c.—The same equations easily apply to right angled spherical triangles, and to quadrantal triangles; that is, to triangles which have one side equal to a quadrant. In fact, such cases must necessarily be comprehended under the general cases: but, if we wish to treat them separately and independently, this may easily be effected by the employment of the fundamental equation: thus, suppose c to be a quadrant, then cos. $c = 0$, sin. $c = 1$: hence the equation becomes cos. $A = \frac{\text{cos } a}{\text{sin. } b}$

If $A = 90$, then cos. a = cos. b cos. c; and by similar substitutions and subsequent simple combinations, we may easily solve all cases in right angled triangles, and then comprehend under Napier's rules the several solutions. Napier's analogies are given and proved by Mr. Bonnycastle: but his rules and circular parts have eluded our present search. They ought undoubtedly to be inserted, since mathematical science cannot boast of a neater compendium of results, or a more valuable aid

to

to the memory of the student; and perhaps they are in reality given, but the arrangement of the present volume is so irregular, that we know not, in seeking a particular rule or formula, the parts towards which we ought to direct our search.

Napier's analogies are, however, demonstrated very neatly, after Le Gendre, in page 353; and on the plan of this demonstration, we wish that other demonstrations had been made and inserted.

In plane trigonometry, the author has furnished many formulæ that will be useful for expediting arithmetical computation, and for rapidly conducting the process of analytical deduction: such as

$$\sin. a + \sin. b = 2 \sin. \tfrac{1}{2}(a+b) \cos. \tfrac{1}{2}(a-b)$$

$$\sin.(45+a) = \frac{\cos. a + \sin. a}{\sqrt{2}} \text{ \&c.}$$

To have demonstrated all these formulæ would perhaps have swelled the work beyond a *manageable* size: yet *some* at least ought to have been deduced from the fundamental formulæ

$$\sin(a \pm b) = \sin. a \cos. b \pm \cos. a \sin. b;$$

and *so many*, that a student with moderate talents might, by his own powers and exertions, have deduced the remainder: but *all* the formulæ are not easily obtained. It is not every student who would discern the mode of deducing, for instance, this form:

$$\sin.\left(45 + \frac{a}{2}\right) = \sqrt{\left(\frac{1+\sin. a}{2}\right)} \text{ (rad.} = 1)$$

Mr. Bonnycastle has inserted the formulæ from which, in the composition of trigonometrical tables, the sines and cosines of arcs from 1° to 90° may be calculated: thus, if a and b be two arcs,

$$\sin.(a+b) = 2 \sin. a - \sin.(a-b) - 4 \sin. a \left(\sin. \frac{b}{2}\right)^2$$

hence let $a = b = 1°$, and we have

$$\sin 2° = 2 \sin. 1° - 4 \sin. 1° (\sin. 30'')^2:$$

or if we put $a = 1'$

$$\sin. 2' = 2 \sin. 1' - 4 \sin. 1' (\sin. 30'')^2$$

and hence, putting a successively, 2, 3, 4, &c. we have

$$\sin. 3° = 2 \sin. 2° - \sin. 1° - 4 \sin. 2° (\sin. 30')^2$$
$$\sin. 4° = 2 \sin. 3° - \sin. 2° - 4 \sin. 3° (\sin. 30')^2$$
$$\text{\&c.}$$

These sines, then, are easily formed, if the sine of 1° or of 1'' be computed; and this computation may be effected either by the

the continued bisection of an arc of 60°, and the extraction of the square root of quantities, or by the Newtonian series for the sine of an arc z, viz.

$$\text{sin. } z = z - \frac{z^3}{1.2\,3} + \frac{z^5}{1.2.3.4.5} - \frac{z^7}{1.2.3.4.5.7} \text{ &c.}$$

The forms that we have given are, we believe, similar to those which Prony and his coadjutors have adopted in the construction of their great trigonometrical tables; and besides these regular forms, others were employed as checks on the calculation, and as verifications: as for example,

$$\text{sin. } 45^\circ = \frac{1}{\sqrt{2}}$$

$$\text{sin. } 54^\circ = \frac{1+\sqrt{5}}{4}$$

$$\text{sin. } (54^\circ + a) + \text{sin. } (54^\circ - a) - \text{sin. } (18^\circ + a) - \text{sin. } (18^\circ - a) = \text{sin. } (90^\circ - a)$$

&c.

Several forms, of a similar kind, are with much propriety introduced into this tract: but of these forms, with great inattention to the interests and wants of students, Mr. B. has omitted the demonstration. It is indispensably necessary that he should publish a key to his present trigonometry.

'It may not be improper (says Mr. B.) to subjoin forms, &c. such as

$$\text{Arc. tan. } x + \text{arc. tan. } y = \text{arc. tan. } \frac{x+y}{1-xy}$$

$$\text{Arc. cos. } x - \text{&c.}'$$

but we apprehend that it *is* improper to subjoin such, if the demonstration of them be not also supplied: or if no principle, related method, or similar plan, be given, from which the demonstration may be deduced; or if not one word be said concerning the practical application, or the analytical utility of such forms. What is thus *shewn*, the bewildered student must hate.

Mr. B. has given, but without demonstration, the expressions for cos. na, sin. na, in terms of sin. a, $(\text{sin. } a)^3$ &c.; and he then observes that the formulæ are equally true when n is a fractional number. We hesitate to assent to this remark: it is not warranted by the principle of the processes which we have either seen used or been accustomed to use.

Of the forms, however, which express the sine and cosine of an arc by means of factors, Mr. B. has added the demonstration, and has pointed out the application and practical utility. They are

sin.

$$\text{sin.}\ \frac{m\pi}{2n} = \frac{m\pi}{2n}\left(\frac{2n-m}{2n}\right)\left(\frac{2n+m}{2n}\right)\ \&c.$$

$$\text{cos.}\ \frac{m\pi}{2n} = \&c.$$

Of these formulæ, we believe (for we possess not the means of immediate reference) that Euler was the author; Waring has noticed them; and they are inserted in the Introduction to Callet's Table of Logarithms. The exponential expressions for sin. x, &c. are also employed in demonstration: but what it is that determines the present author to his occasional fits of demonstration we are wholly unable to decide: it is neither the pre-eminent difficulty nor the importance of the thing demonstrated.

With respect to the astronomical part, we may say, as we have already said of the trigonometrical, that it contains many useful rules and appropriate examples, but not the due quantum of demonstration. In the problem by which the moon's distance is cleared from the effects of parallax and refraction, the rule is given, but the demonstration is suppressed; yet it might have been comprised nearly within the space preceding the rule, in which the author explains by what mode of solution, not the mode on which the rule is founded, the true distance may be investigated.

At the end of the astronomical part, Mr. B. has added some astronomical problems to be solved by the student: but such only ought to have been given as come within the scope of preceding rules, or within the application of preceding principles. Where is the doctrine or theorem in the present volume, that enables us to find the latitude of the place at which a degree on the meridian is equal to a degree on the equator, the earth being a spheroid of given dimensions?

In the Introduction, the author has neatly and concisely stated the rise and origin of the logarithmic and trigonometrical calculus, and has attributed to the respective authors the honours of their discoveries. After having taken notice of the several trigonometrical tables that have been published, he adds:

'To this brief account of the works of some of the early writers on this subject, and the tables which, at different times, have been composed for facilitating its practical operations, it may also be proper to subjoin a slight sketch of the improvements which it has undergone in passing through the hands of the later analysts, who, by means of a more commodious algorithm, and the resources of a ready and comprehensive calculus, unknown to their predecessors, have enlarged the boundaries of the science, and simplified its rules and processes.

'These

'These advantages, and the consequent discoveries which attended them, have chiefly arisen from the new views of the subject that had been opened to mathematicians by the theorems first given by Vieta, for the chords of the sums, differences, and multiples of arcs and their supplements; which though left without demonstration, and, in the latter case, probably formed by induction from the law of the terms and their co-efficients, have, nevertheless, been the germ of most of the numerous and elegant formulæ which have since enriched this branch of the subject.

'We are also, in this respect, no less indebted to Napier, not only for his admirable discovery of logarithms, but for the new and excellent analogies which he introduced into that part of the science relating to the solution of spherical triangles, which still go by his name; as likewise for his other well-known rules, called the Five Circular Parts; which, though too artificial and restricted to be generally employed in the present advanced state of the science, are sufficient proofs of the skill and address with which he investigated every branch of a subject so intimately connected with the invention that has gained him such just celebrity.'

The meaning of some of these latter sentences we do not rightly apprehend. 'Too artificial and restricted to be generally employed in the present advanced state of the science:' if the rules and formulæ be restricted, they cannot be generally applied: but they are useful and commodious, we conceive, because they are *artificial*.—The succeeding passages are judiciously drawn up:

'The works of Briggs, *Arithmet. Log.* and *Trig. Britann.* also greatly contributed to the advancement of this branch of the science, both by the assistance which they afforded to the practical calculator, in many intricate and difficult computations, and by the numerous improvements and discoveries of a higher kind, with which they abound. The method, in particular, which he appears to have first used in raising logarithms from their differences, and his skilful application of analytical principles to several subjects of difficult investigation, entitle him to rank with the first mathematicians of the time in which he lived.

'The logarithmic and other curves, likewise, which first began to be introduced about this time, greatly facilitated the conception of those numbers, by exhibiting some of their most remarkable properties in a more perspicuous way than could be done by the abstract methods of investigation employed by Napier and others. And though the doctrine itself has no necessary connection with these or any other geometrical figures, it was from this source that the new and advantageous mode of expressing logarithms by series was first derived.

'This happy improvement, which was introduced into the science about the year 1668, by Mercator and James Gregory, who were led to the discovery of some of the most simple forms of these series by contemplating the nature of the hyperbola, was soon afterwards extended

extended to the trigonometrical part of the subject, or the arithmetic of sines, which Newton, Leibnitz, the Bernoullis, and others, enriched with similar formulæ; and by this means assimilated the principles of logarithms and trigonometry with those of the new calculi, of which they were the inventors and improvers.

'The exponential formulæ, also, for the sines and cosines of arcs, which were first given by Demoivre, have greatly contributed to the progress of the analytical branch of this subject, by abridging its operations, and shortening the labour of investigation; and though some writers have represented expressions of this kind as founded upon principles which are repugnant to all our ideas of magnitude or quantity, yet their commodious form, and the ease and certainty with which they can be applied in many intricate inquiries, will always cause them to be regarded by the skilful analyst as an important acquisition to the science.

'Many other improvements, of more or less importance, have since been made, both in the practical and theoretical branches of this subject, by later writers; but of these, none have proved of such general advantage to the science as the substitution of the analytical mode of notation in place of the geometrical; which useful change was first introduced by Euler; who, besides this simplification of the former methods, has developed and extended, in his numerous works, almost every part of the trigonometrical analysis; which, under his masterly hand, assumed the form of a new science.'

Mr. Bonnycastle, perhaps, will think that we have indulged in too great strictness of criticism; and, as he may not like our censures, he will not probably adopt our suggestions or profit by our admonitions: yet, in the present instance, hints and advice ought not to be neglected, since, if properly given and properly followed, they may be efficacious in transmuting the present work into the most useful trigonometrical treatise in our language. Our advice, hints, &c. may all be comprized in one word, *demonstrate*:—Fill up the skeleton of dry formulæ and rules with the flesh, blood, and marrow of demonstration. From the specimens afforded us, we presume that the author is fully competent to this task; and though it may be a task, it is necessary to be performed, in order that this production, instead of being only a register of methods to aid the memory of the experienced mathematician, or a collection of rules for the use of the merely practical operator, may aspire either to more extensive or to more real utility, and may instruct students.

R.W.

ART. IX. *Essays on various Subjects*. By J. Bigland. 2 Vols. 8vo. 12s Boards. Longman and Co.

ON former occasions, we have stated that the composition of Essays is a species of writing, which in our judgment ought to be attempted only by men of strong powers of thinking,

ing, or by the most accomplished among the votaries of letters. In these productions we look for choice matter, fine displays of ingenuity, happy allusions, rare illustrations, consummate method, great felicity of style, and highly polished language. If Mr. Bigland does not come up to this lofty standard, he is honorably to be distinguished from the obscure tribe who unsuccessfully court fame in this department, which Bacon and Addison, Johnson and Hawkesworth, so worthily sustained. Some passages from a few of the papers, which will both attract our criticism and challenge our praise, will justify this opinion.

The *Absurdities of Moral Writers* are well exposed in the following passage:

'Poets and philosophers, have taken considerable pains, and both exerted the powers of genius, and employed the subtleties of argumentation as well as the flowers of rhetoric, to persuade mankind that riches, honours, and the other gifts of fortune are burdens and encumbrances, that meanness of condition excludes care, that wealth and eminence produce anxiety and solicitude, and that tranquillity, contentment, and happiness, which are seldom found amongst the great, are the appendages of obscurity and indigence. Their florid declamations however, are no more than mere effusions of the fancy, the sophistical reasonings of a theory contradictory to human feelings and exploded by universal experience.

"Content the poet sings, with us resides,
In lonely cots like mine the damsel hides;
And will he then in raptured visions tell,
That sweet content with want can ever dwell!"

BLOOMFIELD.

'It seems that the system of moralising here alluded to, has originated from a good intention of promoting the peace of society, by rendering the poor and the unfortunate contented in their situation. It may even have been thought an act of benevolence to conceal, as much as possible, from the eyes of the indigent and distressed, the view of their misery, and to amuse them with the contemplation of a fictitious happiness, in order to draw their attention from real hardships and misfortunes But how laudable soever may be the design, the method is defective. It is founded on erroneous principles, and tends to inculcate a theory so directly contrary to the voice of nature, that nothing beneficial to mankind can be the result.

'If such principles were made the rule of human conduct, the effects would be exceedingly pernicious; but fortunately this consequence is not to be apprehended; for however such reasoning may be approved in a didactic poem, or a moral discourse, it is universally exploded in practice. If this, indeed, were not the case, there would be an end of all laudable enterprise, of all industrious exertion, and of all improvement in arts and sciences, manufactures and commerce, or rather those conveniences and embellishments of civilized life would never have had a beginning. From a desire of avoiding the

the evils of poverty, and of enjoying the blessings which riches are the means of procuring, all these undertakings originate.'

The 4th Essay, *on National Establishments in Religion*, however well meant, fails in point of argument. Mr. Bigland does not distinguish between the general protection of religion by the state, and the special protection and remuneration of a particular form of it. Earthly potentates have always been desirous of being on good terms with the *pontifices maximi*: but the uniform court which has been paid by Policy to Religion has not been bestowed so much with the view of benefiting the latter, as for the sake of artfully turning it to account. All religions were regarded by antient statesmen as equally useful; and on this principle, as Gibbon sarcastically observes, "the freedom of the city (Rome) was conferred on all the Gods of mankind." Such was the system of kings and legislators in the management of the idolatrous institutions of paganism; and why may not a similar practice be adopted under the dispensation of divine truth? Will the cause of piety and virtue be more promoted by advancing a particular creed, a particular form, and a particular sect, and by surrounding it with worldly splendors and emoluments, or by an equal protection of every form of Christianity by the state? Dr. Paley well remarks that "a religious establishment is no part of Christianity; but only the means of inculcating it"; and as far as it answers this purpose it becomes an individual as well as a national concern: but, if we wish to argue with correctness on this subject, we must carefully distinguish between a religious establishment and the establishment of religion, which terms are by no means synonimous, though Mr. B. does not advert to the difference.

It is stated in this essay 'that the establishment of a national church, upon tolerant and liberal principles, without any compulsatory measures for the enforcement of conformity, is the most effectual method of propagating and transmitting from one generation to another, the knowledge and practice of christianity:' but is an individual national church necessary to secure these advantages? Indeed, we may fairly ask, if a national establishment be the *most effectual* method of propagating the knowlege of Christianity from one generation to another, how are we to account for the silence of Christ and his Apostles on this most effectual method, and for the extensive progress of the Gospel previously to its being patronized by the Emperor Constantine?

Mr. B. farther tells us, and there is some truth in the observation, that 'the great mass of mankind have no other religion than what is instilled into their minds by established systems. They have in the early part of life received

received some general notions, they have seen the established customs, they have been in the habit of frequenting some place of worship, and of hearing the instructions there delivered, they adopt the creed of the country in which they live, or of the people with whom they associate: this is all their religion, all their morality. They are not in the habit of thinking for themselves.' Here, however, it may be remarked that the countenance of all forms of religious worship by the civil magistrate must be more extensive in its operation than the establishment of a single form.

A plausible argument against his hypothesis, Mr. B. allows, may be founded on the circumstance of Christ and his apostles not giving any hint of the propriety of such institutions; and his mode of repelling this objection is curious. 'If we consider that Jesus Christ conformed to all the observances, and complied with all the ceremonies of the law, and lived and died a member of the Jewish church, the remark that he did not connect his religion with any political system, cannot furnish any basis of argumentation.' The fact, however, shews that our Saviour did not court alliance with the state; and when Mr. B. in a subsequent passage insinuates that Christianity would have been much sooner propagated had she been earlier fostered by the civil power, we leave him to consider how far this hint is creditable to the first propagators of the Gospel. "My kingdom is not of this world" were our Saviour's own words to Pilate, who might have offered protection to him and his cause had it been sollicited.

'Perhaps,' says Mr. B. 'we may carry the argument yet farther, and not hàzard much in supposing that if no national church had been established, we should, at this very time, have been immersed in a total ignorance of religious matters.' His enlightened readers will indeed think that he hazards too much: for if Christianity could exist and display its divine truths for three centuries without a national church, it must be difficult to prove that it could not have done this for a much longer period, and when the disadvantages of its first introduction were overcome. The Gospels were transmitted from church to church without this aid; and though Religion, by "raising her mitred front in courts and parliaments," may derive consequence in a worldly view, we are not justified by the evidence of ecclesiastical history, in believing that these sublunary splendors are essential to 'the general propagation of Christianity.'

At the end of this laboured though inconclusive Essay, Mr. B. grants an admission which is fatal to his hypothesis, notwithstanding his attempt to turn it to his own purpose. 'Every

'Every Church,' he says, 'that teaches the love of God, and the love of man, must have a beneficial effect on society, and on this consideration it appears eligible, that in every country, *some national system of religion should be established*, as it seems to be the most effectual means of strengthening, and rendering general, the influence of christianity, by disseminating among the unthinking multitude the knowledge of its essential doctrines and moral precepts.' In this sentence, the premises are correct: but the inference which the Essayist would maintain will not flow from them: a contrary deduction being rather to be drawn. If every church teaching the love of God, &c. be beneficial, why not establish every church? It is surely singular logic to argue that, because *every church* is a blessing, therefore *some particular system* should be established.

It appears to us that Mr. B. has not viewed this subject in all its bearings, and has not exercised on it that deep reflection which he has displayed in discussing other topics. If we turn to a subsequent paper, (*on Universal Liberty of Conscience*) it would appear that he is fully aware of the consequence of elevating one religion above another in point of worldly advantages, since he remarks:

'It is perfectly congenial to human nature, that men, who are in possession of any advantages, should be unwilling to lose them; and they will naturally and unavoidably be alarmed at the prospect of such an event. It may, therefore, easily be supposed, that in times of religious commotion, when the spirit of intolerance began to manifest itself in acts of violence and oppression, those who stood high in the ecclesiastical hierarchy, and whose persons and offices were held sacred, and commanded the veneration of mankind, would be alarmed at every innovation, every plan of reform, and every new doctrine which seemed to militate against a system, that secured to them those emoluments and advantages. It is necessary to the honour, perhaps to the existence of religion, that such provision should be made for its ministers, as may be sufficient to maintain their respectability, and support the dignity of their station and character; and if this has, sometimes, too strongly warped their affections towards temporal things, we must regard it as the consequence of that mixture of good and evil, existing in every thing here below. If the ministers of the altar had not possessed great temporal honours and advantages, of which they feared the annihilation, it is probable that John Huss would not have been condemned to the flames, at Constance, nor Michael Servetus have suffered the same punishment, at Geneva.'

How much is it to be lamented that the multitude cannot more easily penetrate the motives of the interested and designing; and that

——————— "those tools
Which knaves do work with, called fools,"

are not more scarce commodities! Mr. B. will join with us in this lamentation:

'The more attentively we peruse the history of mankind, and the more accurately we examine the scenes of human life, the more clearly we shall perceive, that both in political and religious commotions, the ignorant, the superstitious, and unthinking, are used as tools in performing the work of those whose designs are deeper laid, and whose views are more extensive.'

To the bigoted and intolerant, we would recommend this author's reasoning:

'The man who presumes to say, the religion that I profess is the only true faith, and consequently, all others are erroneous, says the same thing in effect, as if he expressed himself more explicitly thus, "I am the only wise man; all other men are fools except those who hold the same opinions with me, and they are wise because their judgment coincides with mine." Few of those, perhaps, whose bigotry to a particular system has inspired them with intolerant principles, have so accurately investigated the operations of their own mind, and so minutely analized their own sentiments, as to perceive the full force and influence of this self sufficient pride of human nature. Whether its operation be discovered or not, it certainly exists, and has generally had some share in stirring up the spirit of persecution.'

In the Essay *on Ecclesiastical Emoluments*, the author shews the inconvenience to which the Clergy would have been subject, had they been forced to exchange a revenue arising from land for a pecuniary stipend. We are not disposed to controvert the policy of maintaining the Clergy on a respectable footing; nor the wisdom, in this view, of assigning a part of the landed property for their support: but surely Mr. B. exceeds the boundaries of just inference, when he remarks, 'if the church establishment had not been put on a respectable footing, by judiciously assigning a part of the landed property of each country for its support, the christian religion, degraded and rendered contemptible by the abject situation of its ministers, would, before this day, have either been totally extinguished, or have degenerated into a mass of superstitions and absurdities, which would have reduced it nearly to the level of Paganism.' When these strong assertions are made, it is fair to ask what is the situation of the Christian religion, in those countries in which they have no territorial revenues; and what was it in the first three centuries, before the throne undertook to provide for the ministers of the altar?

Every remark in the Essay on *the Causes of the Diversity of Religious Opinions, and the inducement it affords to mutual toleration and universal charity*, is creditable to the discernment and liberality

liberality of the author, and ought to be considered by those whose minds are in any respect narrowed by an undue attachment to a particular system. Something striking and popular will be found in the illustration of his subject:

'To exhibit a just representation of the effects of moral circumstances on human opinions, we need only bring forward to distinct inspection, and trace to their original source the religious ideas of an Englishman, a Swede, an Italian, and a Muscovite. Those persons educated in different countries, and under different religious establishments, might, in this respect, be compared to observers taking a view of the city of London, from the different stations of Blackheath, the Surry hills, Highgate, or the crown of Westminster or Blackfriars Bridge. Each would have a grand prospect of the city displayed before him; but to each it would appear very different. The collective group of objects would appear differently arranged, and many of those which would be conspicuous and shew themselves to the greatest advantage from one of the stations, would, in another, be totally concealed from the view. If these observers were perspective or landscape painters, their drawings would exhibit very different representations of the British metropolis; and no one, whatever abilities he might possess, could be a competent judge of the respective merits of their performances, unless he contemplated the appearance of the city from the same stations. A perfect analogy appears to exist between the mental and the corporeal optics, and, therefore, we ought not to presume to judge either of the understanding or the sincerity of those who differ from us in opinion, unless we could place ourselves in the same situation, and contemplate the subjects of disquisition in the same point of view in which they have been accustomed to see them exhibited. This consideration might check our presumptuous decisions on the merits of our own cause, restrain our precipitancy in condemning, unheard, those who exercise the right of thinking, as well as ourselves, and confound that pride of the human mind which thinks its own conclusions infallible.'

Education is the theme of two Essays, and some judicious hints are suggested: but what will Mr. Bowles * say to this writer's scheme of national education, in which it is proposed to set aside all bigoted attachments to opinions, and give admission to all sects and denominations? Mr. Bigland recommends this plan with the view of promoting the general knowlege and practice of Christianity: but, according to Mr. Bowles, it would be subversive of that end.

It surely could not be necessary, in discussing the subject of *Popular Superstitions*, seriously to argue against judicial astrology. We have now no *Old Foresights*. The author,

* See an article in this month's Catalogue.

indeed, apologizes in his preface for his prolixity in treating of casting nativities, of omens, ghosts, sorcery, &c.

As the papers included in these two volumes are 34 in number, we cannot be expected distinctly to notice each, and the mode in which it is treated. We shall now merely state the titles of the most striking of the remainder, and extract a passage or two from the second volume. The Knowledge of Mankind —Friendship—Company—Solitude and Retirement—Industry and Genius—Passion for Posthumous Fame—the right ordering of the Mind—Advantages of a well-cultivated Mind—Exercise —Emigration—Advantages of the Use of Letters—Optimism, &c. are distinct objects of consideration.

so far Mo-y.

The comparative advantages and disadvantages of *Town and Country Life* have never perhaps been more fully and fairly discussed than in a paper on that subject, in the second of these volumes. In order to illustrate this topic, the writer supposes a romantic brother and sister to become quite enamoured of a country life, by a perusal of poets and sentimental writers; and he makes them traverse the country in search of the scenes of paradisiacal happiness, of loving nymphs and swains, and of those unambitious contented shepherds, that figure in pastoral compositions. Why he should make them French emigrants, however, we do not perceive; since romantic youth are not so rare among us as to render the introduction of them on this stage unnatural. Such views, indeed, might with more propriety be indulged in some of the provinces of France, and therefore Mr. B. might conceive that he could with more probability attribute them to young people of that nation: but the change of country and the difference of climate immediately detract from this supposition. Indeed, the author throughout seems not sufficiently to consider the countries and the climates in which pastoral poetry took its rise; and the alteration which this circumstance produces in his argument, when he applies it to England.

This young pair are Mons. de Clairville and his sister. Their Mentor, M. de Falaise, thus addresses them, with the view of chasing away the phantoms which had seized their brain:

"We have been remarking (says he) the universal prevalence and irresistible power of curiosity, and the importance which trifles acquire when laudable subjects of investigation are wanting. You must have observed, that even in large cities, society is formed into different circles, which, like country villages, have their particular topics of conversation. The trifling incidents which happen among them excite the spirit of enquiry for a moment, and furnish temporary subjects of discussion. These, however, are soon forgotten amidst the multiplicity of occurrences, which are of a more important nature, and more forcibly attract the public attention. In a large and

crowded metropolis, a variety of interesting objects and incidents successively excite and gratify curiosity, give expansion to the mind, and animation to discourse.

" In small places the case is different: where society is on a more contracted scale, and the sphere of observation confined within narrower limits, a paucity of ideas must be expected. Where the subjects of observation and reflection are few and trivial, the topics of discourse are the same. The general attention is eagerly turned to insignificant objects; the mind is engaged in frivolous enquiries, and satisfied with unimportant information. It may always be observed, that when the mind is accustomed to amuse itself with trifles, and to confine its researches and reflections within a contracted circle, it seldom directs its attention or enquiries to things which are of greater importance, but placed at a greater distance from the usual but narrow range of its observations. In such a state of intellectual sterility, trifles become interesting; and the occurrences in a neighbour's family, or the petty transactions of the village, engage attention, and excite the spirit of scrutiny as much as the revolutions of empires."—

" The love of scandal always prevails in the circles of ignorance and frivolity, and diminishes in proportion to the cultivation of the intellect. To extinguish this spirit of malignity, it is therefore requisite to cultivate a taste for reading, in order to furnish the mind with a variety of ideas, and multiply the means of acquiring useful information, which would supply a fund of entertainment more congenial to its sublime nature, and more interesting than that of hearing and relating the anecdotes of human depravity. In spite of the benevolent spirit of christianity, and the fulminations of its preachers, the demon of detraction still rears its head in almost every neighbourhood, and will never be banished from society while active curiosity is united to sterility of intellect. Topics of discourse must be found, and the want of useful knowledge will generally be supplied by the reports of scandal, and the tattle of the day.

" From almost every circumstance of life, however," continued M. de Falaise, " a well organized mind will imbibe instruction, and even from the malignant activity of scandal some advantages may be derived. It ought to put every one, young persons especially, upon their guard against every thing in their deportment that can have the slightest appearance of a deviation from the path of moral rectitude, or be susceptible of an unfavourable construction. If, however, after all, they find themselves injured by unjust defamation, for detraction is not restrained by the boundaries of truth, but often attacks the most virtuous characters, conscious innocence will produce tranquility of mind, and repel the darts of malevolence."

The result of this tour of observation will be found in the following passages:

" But permit me, sir, (said Mademoiselle de Clairville to her admonitory friend,) to ask this question; do these poetical writers, who delineate such fascinating pictures, suppose themselves that the originals really exist. Does the enthusiasm of imagination

overpower the operation of reason so far as to make them believe the existence of the scenes and the manners they describe." "Nothing of the kind," replied M. de Falaise, "they are no more than mere embellishments of composition, calculated to exalt and delight the imagination, not to inform the understanding, or direct the judgment. Pastoral poets well know that the greatest part of their brilliant scenery, has, like the divinities of Paganism, no other existence than in their own fancy; and they describe the innocence, the virtue, and happiness of the rural nymphs and swains, in the same spirit of agreeable fiction, as they invoke Apollo and the muses, or occasionally introduce the other gods and goddesses of the Pagan mythology.

"You have, however, observed," continued M. de Falaise, "that many parts of the country contain elegant seats of the nobility and gentry, to which the proprietors sometimes retire for the benefit of relaxation from the fatigues of dissipation or business, and the bustling tumult of the metropolis. In those seats of opulence, politeness, and elegance, life is, or may be truly enjoyed in the midst of every thing that can render it delightful. Polite society may amuse, and literary pursuits improve the mind, philosophical retirement may favour reflection, and a pure air invigorates the faculties. To those abodes of affluence, you have not in your excursion been introduced, because the object of your examination and enquiry was not the condition of the great, but that of the middle and lower classes, who constitute the great mass of the people. Those who have their villas, their gardens, their libraries, and a multiplicity of other sources of pleasure in the country, are, by the affluence of their circumstances, able to supply themselves in their rural retreats with all the conveniences and most of the luxuries of the town. Unencumbered with business, and free from corroding cares, they can enjoy the sweets of tranquillity, and live according to the dictates of their own inclination and taste. Their country retirement gives them a new relish for the bustle and amusements of the metropolis, their town residence renders the pleasures of the country more inviting, and this alternation varies and animates life."

'The experience of the youthful observers verified the latter part of this remark. They returned to the capital, and in perambulating its crowded streets, found a pleasure which seemed altogether new. They visited the different places of amusement; the active and animated appearance of the scene around them had an exhilarating effect on their spirits; they seemed to have emerged from the obscurity of solitude into the broad sunshine of life, and were experimentally convinced that variety gives a relish to pleasures, and charms to existence.'

We should be ungrateful to this author, if we did not state that, in travelling through his volumes, we found our journey pleasant; and that the various sound principles, excellent views, and good sense, which embellish his pages, made us feel regret when we reached its termination.

Jo. ART.

Cut from 287 to 292 Moy.

ART. X. *An Historical Apology for the Irish Catholics.* By William Parnell, Esq*. 8vo. pp. 147. 5s. Boards. Printed at Dublin, and sold in London by Harding. 1807.

CONCEIVING the legitimate supports of a religious establishment to be the excellence of the system, its beneficial effects, the merits of its ministers, and its fair emoluments, honors, and immunities, we regard those as in effect its enemies who maintain that it cannot be secure without infringing the civil rights of other sects, of whose allegiance and respect for the laws no doubt can be entertained. The question which the late extraordinary changes have raised would be of the first importance at all times, but in the present crisis it possesses an interest which is not to be calculated. It is a question which must at any period affect national honor and national prosperity, but at this juncture who can tell how intimately it connects itself with national safety, and even with national existence? The stigmatizing and disqualifying laws in question must ever (except as temporary expedients) be offensive to lovers of justice, to those who wish the rules of morality to govern as well public as private concerns, and to all persons of enlightened and liberal minds. Bigotry and fanaticism must ever degrade, and are always injurious: but in a people circumstanced as the inhabitants of this kindgdom are at this moment, they would evidence a disregard of all prudential considerations for which it would be difficult to find a parallel.

Generally speaking, in no country are bigotry and fanaticism less suitable and more unseemly than in our own. With one religion established in the South and another in the North of Great Britain, and with a third professed by a large majority of our fellow subjects of the sister island,—with several colonies in which the Catholic is the predominant church,—and with millions of Pagan and Mohammedan subjects,—never was an empire which more required men of enlarged and liberal views to preside over its councils.

Strange as are the circumstances which have again agitated the question, now that it has been in this extraordinary manner revived, we are of opinion that it should not be dismissed till it has undergone the fullest discussion, and till, by the pens of able and enlightened persons, the doctrine of religious liberty shall have been placed on an immoveable basis. The cause is under no ordinary obligations to the tract which we now introduce, and which we strongly recommend to the notice of our

* Son of the late Sir John Parnell, Chancellor of the Irish Exchequer.

readers, as containing a very learned and elaborate argument, well adapted to remove prejudices on this subject. The scope of it is thus stated by the author:

'The general conclusion which we shall attempt to prove, is simply this: That religious sentiment, however perverted by bigotry or fanaticism, has always a tendency to moderation, if not indifference; that it seldom assumes any great portion of activity or enthusiasm, except from novelty of opinion, or from opposition, contumely, and persecution, when novelty ceases: That a government has little to fear from any religious sect, except while the sect is new; give a government only time, and provided it has the good sense to treat folly with forbearance, it must ultimately prevail. When, therefore, we find a sect, after a long lapse of years ill-disposed to the government we may be certain that government has protracted its union by marked distinctions, has roused its resentment by contumely, or supported its enthusiasm by persecution.

'The particular conclusion we shall attempt to prove, is, that the Catholic religion, in Ireland, had sunk into torpor and inactivity, till government roused it with the lash; that even then from the respect and attachment which men are always inclined to pay to government, there still remained a large body of loyal Catholics; that these only decreased in number from the rapid encrease of persecution; and that after all, the effect which the resentment of the Roman Catholics had in creating rebellions, has been very much exaggerated.

'On these grounds we close with the adversaries of the Catholic claims. *They* say, it is the nature of the religion which makes the Catholics disaffected, and therefore the religion must be suppressed. *We* say, that even allowing that the principle of the religion is bad; still, that if it were left alone, it would become indolent and innocuous; that it is the principle of persecution adopted against the religion which makes the Catholics zealous and disaffected, and that therefore the persecution should be dropped.'

A learned Lord, in a speech in the senate, and, as is supposed, on a more recent occasion, (see our last Number, p. 197.) has placed the Irish of the past and the present times in a light highly unfavourable, and has ascribed their delinquencies to the religion which they profess. It will be recollected that we took the liberty of controverting that hypothesis, and of contending that the evils in question arose out of mal-administration. Our position has been irrefragably established by Mr. Parnell; who proves that the rebellions and disaffection charged on the Irish are not to be imputed to the Catholic religion, because they were equally prevalent and inveterate when that religion was professed by both nations. A rebellion of thirty years closed just as the reformation commenced; and a single stroke of policy of Henry VIII. was the cause at that time of reclaiming the Irish, and of rendering them

them loyal, by a measure of no great difficulty or intricacy, that of simply assuming a new title, the title of king of Ireland. All the chieftains, without a single exception, not only acknowleged the civil but also the religious supremacy of the English monarch. — Mr. P. also shews that the subsequent rebellions in the reign of the same king had no reference to religion; that the revolts in the same country under Edward VI. proceeded from causes altogether foreign to religion; and that the cry then was not against the papists, but against the natives, who were called the *Irishry*. So indifferent, he remarks, were the Irish in religious matters, that under the bloody Mary no one suffered persecution in that country; and he treats as fabulous the story of Dean Cole and the Knave of Clubs.

'The Irish Protestants, (he observes) vexed that they could not prove a single instance of bigotry against the Catholics, in this their hour of trial, invented a tale, as palpably false as it is childish, of an intended persecution, (but a persecution by the English government, not by the Irish Catholics) and so much does bigotry pervert all candour and taste, that even the Earl of Cork, Archbishop Usher, and in later times, Dr. Leland, were not ashamed to support the silly story of Dean Cole and the Knave of Clubs.

'How ought these perverse and superficial men to blush, who have said that the Irish Roman Catholics must be bigots and rebels, from the very nature of their religion, and who have advanced this falsehood, in the very teeth of fact, and contrary to the most distinct evidence of history.

'The Irish Roman Catholics bigots! The Irish Roman Catholics are the only sects that ever resumed power, without exercising vengeance*.

'Shew a brighter instanee, if you can, in the whole page of history. Was this the conduct of Knox or Calvin, or of the brutal Council of Edward VI. who signed its bloody warrants with tears? Has this been the conduct of the Irish Protestants?

'Had the Irish Roman Catholics, when they gained the ascendancy, debarred you of the rights of property, of the benefits of education, of the enjoyment of social worship, of the security of your domestic peace, of all that makes life grateful, by making it respectable; O! how would you not have bewailed your unmerited sufferings—how would you not have adjured the detestation of God and man on such monstrous oppression!

'How strangely does bigotry cramp the heart and understanding! who could have thought that so obvious and splendid a proof of the original virtues of the Irish Roman Catholics, as this, should have been slurred over, and almost effaced by the wilful blindness of Protestant writers!

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* The atrocities of mobs in late insurrections must not be quoted against this remark. Mr. P. is not speaking of *mobs*, which are everywhere nearly alike. *Rev.*

'So

'So natural is it that lions should be always represented as vanquished when men are the painters.'

The following remark is but too well founded:

'One would imagine that the horrors of Mary's reign in England, would have impressed on the most callous heart, and the dullest understanding, how futile is the barbarity, and how sad the folly of religious intolerance. Yet, so perverse are the feelings of the vulgar, that the English Protestants seemed to rise from under the wheel of persecution, with renewed vigour, to persecute. Every instance of popish bigotry has been recorded, not to deter from bigotry, but to justify a similar indulgence in depraved and malignant passions, under the specious pretexts of retaliation and precaution.'

Mr. Parnell satisfactorily proves that, during the greater part of Elizabeth's reign, religion had very little concern in the troubles and calamities with which Ireland was afflicted; and that they proceeded wholly from the violence and treachery practiced by the English government, in order to reduce the authority and prerogatives enjoyed, till that period, by the chieftains of the pale as well as of the native Irish. In proof of the little stress at this time laid on religion, the author introduces these passages:

'Though the hasty words of such a man as the Earl of Essex cannot be pledged as historical fact, yet we may quote them with great reliance, as expressive of his feelings and the feelings of the times, when he replied to Hugh O'Neil, "Thou talk of a free exercise of religion! thou carest as much for religion as my horse."

'The Earl of Desmond's rebellion has also been ascribed to his zeal for the Catholic religion. Let us hear what he says himself, and collect the degree of his religious enthusiasm from the very words of this redoubted polemic.

'It was made a condition by the Lord Deputy, that the Earl should promote the reformed religion in his territory. Desmond replies, "That as to the furtherance of religion in Munster, having no knowledge in *learning*, and being ignorant what was to be done in this behalf, he would aid and maintain whatever should be appointed by commissioners nominated for this purpose!'

It is also stated that in Ireland during the whole of Elizabeth's reign, the papists attended the church of England-service; that recusants were not known in that country till as late as the reign of James I.; and that, in the same period, the catholics of the pale in every war uniformly appeared on the side of the English government against the Irish Catholics.

'There is, (says the author,) no reason to believe that a single respectable Roman Catholic of the Pale, engaged in any rebellion, from attachment to his religion, during Queen Elizabeth's reign; on the contrary, they fought against the Irish, notwithstanding their common faith, with as much zeal as they had done for the four preceding

ceding centuries. O'Sullivan, a bigoted papist, reproaches them for doing so. Speaking of the reign of James I. he says, "And now the eyes even of the English-Irish (*i. e.* the Catholics of the Pale) were opened, and they cursed their former folly for helping the heretic."

'The English government were so sensible of the loyalty of the Irish-English Catholics, that they entrusted them, as usual, with the most confidential services. The Earl of Kildare was the principal instrument in waging war against the chieftains of Leix and Offally. William O'Bourge, another Catholic, was created Lord Castle Connel for his eminent services; M'Gilly-Patrick, a priest, was the state spy.

'The English government never betrayed any apprehensions on account of popery, but attributed the rebellions entirely to national feelings. In almost every letter of instructions to a Lord Deputy or a General, strong fears and jealousy are shewn of the *Irishry*, but never of the *papists*. The Queen herself perpetually remonstrated on the impolicy of employing Irishmen in the army, and after the defeat of Marshal Bagnell, gave directions that it should be cleared of them; but never mentions Catholics as objects of suspicion.

'When Sir Henry Hannington was defeated by the O'Briens, Pierce Walsh was suspected of treachery and executed, because he was an Irishman, as it is said, not because he was a Catholic.

'The Lord Deputy speaking of Sir Cormac M'Teige, of Muscry, says, that "for his loyalty and civil disposition, he was the rarest man that ever was born of the Irishry." Every where we find that the being Irish, not the being Catholic, was supposed incompatible with loyalty.

'To these facts we have to add the testimony of another cotemporary, and certainly a man of penetration, Sir George Carew. In his letter to Sir Robert Cecil, he takes pains to prove, that ambition, not religion, was the cause of the rebellions—that the chieftains of English race fought to maintain the independent sovereignty they had been permitted to acquire; that the Irish fought to maintain or recover their monarchy and provincial kingdoms, which they inherited from their ancestors.

'Thus far the Roman Catholic religion must stand acquitted of being necessarily a disturber of the public peace, under a Protestant government; and thus far we have refuted those superficial and uncandid writers who have attributed the great rebellions during Elizabeth's reign, to the factious spirit of popery. But to leave no doubt upon the subject, it may be desirable to produce the real causes of these rebellions, and to prove that they are sufficient to account for these calamities, without any reference to religion.

'These, it will appear, were nearly the same as what produced similar effects in the preceding reigns.

'1st, The general aversion which every nation has to be governed by a foreign country.

'2dly, The particular hatred conceived by the Irish against the English, on account of injurious usage.

'3dly, The confiscations of property which had taken place, to the ruin of entire septs.

'4thly,

'4thly, The intention manifested by the English government, of quelling the usurped power and princely independence of the chieftains of English descent.

'5thly, The hostility of the English government to the Irish princes, and the intention openly avowed, of destroying all their sovereign rights.'

The chieftains, this author represents, affected zeal for popery because it procured for them money and assistance from the pope and the king of Spain. It is near the close of this reign that Mr. Parnell dates the formation of the sanguinary character which has ever since marked the people and the popish religion in Ireland, and which he ascribes to the ferocity and inhumanity with which the war was carried on. Particulars are here related, that do not occur in the general histories, which harrow up the soul, and must make every good man wish that we should lose no time in repairing the injuries which we have inflicted on that ill fated and suffering country. Protestantism was the religion of the Irish Peasant's enemies and conquerors; and it is no wonder that, judging of it by its fruits, he should hold it in abhorrence, and cling fast to his antient prejudices.

Having shewn that the continued disaffection of the Irish, and their repeated rebellions, were originally owing to that aversion to subjugation, and that resentment of oppression, which are natural to every people,—that religion did not till a late period mix itself with these transactions,—and that it then came in only as accessary to the main springs and operative causes to which they are to be traced,—it is on the basis of these positions that Mr. P. founds his forcible remonstrances against stigmas and injuries, the grounds and pretences for which he has effectually removed.

'In this age of mere mercantile feelings,' observes the author, 'to speak from the heart, is not to speak to the head; we must prove the Catholic restrictions to be a losing speculation, or we prove nothing.

'At this present moment, the whole soul of England is bent on reducing the power of the French within reasonable bounds. For this they are profuse of their blood, and their very means of subsistence; yet to this they will not sacrifice their bigotry. If England had possessed any day these last three months, a disposable army of 60,000 men, to act on the continent, she might have struck a decisive blow; she might have destroyed Boulogne; she might easily have become mistress of Italy; or she might have hung upon the whole line of French dominion, and held these armies in suspense, which now pour into Poland with such uninterrupted celerity. Yet double this force might have been raised in Ireland, if the minds of its inhabitants had been conciliated by a constitutional grant of civil and religious freedom.

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'At present, the Roman Catholic peasantry enlist with the greatest reluctance, because government sets their religious faith, and their military duty, at variance; and the circumstance of there being no Catholic officers in the army, destroys that inclination to enlist, which always arises from serving under officers of the same sect as themselves.

'The same injudicious intolerance makes the peasantry disaffected; what follows: you cannot trust in the militia, for they are Catholics. The yeomanry are too few in numbers; and as they, from the same infection of intolerance, are partizans, in calling in their aid you run the risk of exciting a civil war.

'You are forced then, in order to prevent the bad effects of your system of government, to bring an army from England. Then comes the fear of invasion, and your difficulties multiply an hundred fold. You want an additional army to keep down the peasantry, you want an army to awe the militia, you want an army to restrain the intemperate zeal of the yeomanry, you want an army to oppose the enemy.

'This is no very inaccurate statement of the military necessities of the English government in Ireland, which arise entirely from the want of wisdom in their political measures. An army without any facility of recruiting; a people for your enemy; a militia that you place no confidence in; a yeomanry whose very assistance is accompanied with the risk of injuring you; and a foreign enemy, ready to take the first opportunity of turning your mistakes to his own profit.'

During the late struggle of Europe against the dread foe of its independence, much has been said of a diversion on the continent in favour of our allies;—we are not so sanguine as to suppose that the issue would in the end have proved different, though that diversion had taken place; for before this could have been hoped, our allies must have been inspired with greater wisdom, and guided by more sage councils: but still such a diversion might have been of material benefit to this country, its glory might have been enhanced, and we might have had our shores protected by experienced troops, who had measured swords with our enemy. To what, then, is to be ascribed the omission of such a step? To the mistaken policy, we contend, which has been developed in the last quotation: to our bigotry; to fears more idle than ever agitated a civilized people; to apprehensions the most unfounded; to apprehensions of an unpopular and long discarded religion. May posterity, while it condemns these councils, never feel the effects which they were too well calculated to produce! We lavished all the epithets which designate infamy and opprobrium on Prussia, because she would not forego her jealousy of Austria; and we, sage people as we hold ourselves to be,—the model and example of other nations,—refuse to forego our jealousy of our own fellow subjects, in order to form an union

union against the most powerful and inveterate enemy by whom we have yet been threatened: a perverseness this, the most inexcuseable of any which ever degraded national character, or accelerated national downfall. It receives no countenance from the practice of other states, and the ignominy which it stamps belongs exclusively among civilized nations to Britons. The Athenians through lethargy gave up Greece to Philip; and if Britons through bigotry have in any degree given up Europe to Bonaparte, let them beware lest, by persevering in their delusion, they do not abandon their country itself to his ravages, and themselves to butchery, or to degradation and insult more intolerable than death. It is stated that it was from a dread of the mischiefs of this puerile and irritating policy, that Mr. Pitt relinquished the ministry: but had he been endowed with virtue enough finally to have foregone the sweets belonging to office from regard to his principles, this policy must have given way. How fatal was the blow which he struck at his country, when he disappointed the hopes which he had raised as the price of coming into power!

Before the danger is yet actually felt, let us conciliate our fellow subjects. The boon may come too late to produce the desired effect: a moment may arrive in which far higher demands may be made, and must be granted. We forbear farther explanation at present. Bigots on a recent occasion shewed address and a management worthy of a better cause; let the enlightened lovers of religious liberty, the supporters of justice and sound policy, display a similar zeal and alacrity; let the ablest pens be drawn on the side of right and expediency; let public men not relax their efforts till civil distinctions between subjects on account of religion are removed, till we are all united in one common interest, and disposed to act with one heart and hand against that subverter of empires, whose tremendous power is not less ascribable to the intestine divisions of other states, than to his political and military talents. Let the timid direct their fears to real and not imaginary dangers, to their enemies and not their friends; let the brave signalize their magnanimity and generosity towards their fellow subjects, equally with their courage in hurling defiance against the foe: let the protestant shake off his antipathies, and the catholic banish from his mind envy and distrust; let the former disdain a monopoly of the lottery of government benefices, and the latter learn the respect that is due to the faith of a great majority of the empire; let persecution and intolerance only be enchained; let bigotry be put out of countenance; to the illumination of the eighteenth century, let us add the heroism and gallantry of the days of our Edwards and Henrys; and let the converts

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to the religion of Elizabeth learn to esteem the professors of the faith of those Englishmen to whom we owe Magna Charta!

The generous and the humane are often told that the grievances of the Irish Catholic are wholly imaginary, or at most very slight and inconsiderable; and hence the propensity, which they would otherwise feel to favour and patronize their claims, is laid asleep. In order to undeceive such minds, we could wish that our limits would permit us to insert the able and comprehensive summary of them with which this volume closes: but we must be content with referring to it.

As a mere review of the history of Ireland, and as reflecting light on its affairs generally, this tract would be intitled to attention, and would well reward a perusal:—with its present application to circumstances, its interest is incalculably superior. Jo.

Art. XI. *Letters addressed to Lord Grenville and Lord Howick*, upon their Removal from the Councils of the King, in consequence of their attempting the total Repeal of the Test Laws now in force with respect to His Majesty's Army and Navy. By a Protestant *. 8vo. pp. 37. 1s. Stockdale. 1807.

These letters appeared first in a daily print, and acquired distinguished celebrity. Rumour ascribes them to a Mr. Cooke, who has been long employed in the Offices of Government; and who, we believe, is now an Under Secretary of State. He was said to be the author of an early tract on the union with Ireland, penned under the influence of a very different spirit from that which is breathed in his present effusions:—effusions which doubtless had the effect of spreading more widely, and of protracting, the fatal illusion into which the uninformed and half-informed were lately betrayed. It was indeed only while the public mind was in a high state of ferment, and while the influence of fanaticism was at its height, that the least success could have attended a production like the present; which contains charges so extravagant, imputations so unfounded, misrepresentations so palpable, exaggerations so outrageous, declamation so shallow, and inferences so forced. The misguided people were seduced to regard their best friends,—the friends of temperate and practical reform,—the opponents of venality, peculation, and abuses in general,—as the enemies of their king and the subverters of

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* An answer to this *Protestant*, by a writer who signs himself *Scævola*, was mentioned in our last Number, p. 211; that pamphlet having accidentally reached us before the present.

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our religion; the enormities of the public expenditure were forgotten in the danger of the church; the ascendancy of France vanished from view, before the strides of the See of Rome; the terror of the Pope occasioned Bonaparte to be overlooked; and at the period of the greatest political crisis which the world ever witnessed, the counsellors of Great Britain withdrew from it their own attention and that of the nation, in order to have their thoughts wholly absorbed and distracted by the manœuvres, the intrigues, and the confusion of a general election. If we take the circumstances of the times into consideration, and bear in mind the conduct which a sober, rational, and provident regard to its interests required, we hesitate not to say that the history of deluded nations does not furnish a spectacle more degrading, or more preposterous, than that which England exhibited from the middle of last March to the end of last June; the very period in which its grand enemy was forming and executing those plans by which he has sealed the doom of Europe. What was the crying necessity for thus employing such a moment? Why was a great people to act this not less senseless than fatal part? Was it feared that the nation would discover that the church was *not* in danger?— What the consequences may be, we recoil from contemplating: but this we will venture to predict, that unless we correct our false steps without loss of time, and unless our flights in a course of wisdom are as remarkable as our plunges into the depths of folly, the most gloomy imagination will not be able to give these consequences too dark a shade. We are now called, however, less to describe the time, than to appreciate this specimen of the monstrous unhallowed conceptions with which it teemed.

In this Bill of Indictment, arraigning the late ministers, four charges are preferred against them:

1. They are charged with having brought a bill into Parliament for the entire and complete abolition of all the test laws with regard to the army and navy.

2. With reserving to themselves, on giving up the measure, a right of again bringing it forwards, and of supporting the claims of the catholic petition by their speeches and votes.

3. With obliging the king to dismiss his ministers under very critical circumstances.

4. With making an appeal against their sovereign to the nation.

First. Is it for writers connected with the late Mr. Pitt and Lord Melville, and who are besides in the actual service of the Duke of Portland, Lord Castlereagh, and Mr. Canning, to advance

vance the first as a serious charge, when we recollect the concurrence of these noble persons in the act in favour of foreign papists, and the grand measure of abolishing the test laws generally? Is it for a writer so circumstanced, to represent the late measure as against the coronation oath, and subversive of the king's title to the throne;—a measure which fell far short of that of which Mr. Burke was the ardent patron and supporter, and which Mr. Pitt alleged as the ground of his quitting office in 1801?

Secondly. The most equivocal part of the conduct of the late ministers, and that which was most liable to cavil, was their relinquishment of the measure: but this may be justified in connection with the reservation which is here a matter of complaint, namely that of a right to bring the subject again before the king for his decision. What there is in this reservation so reprehensible, in any case, and in any circumstances, we own ourselves to be wholly unable to discover. Are ministers to submit to Majesty those measures which, in their judgments and consciences, they believe to be the best or are they to lay before him those only which they anticipate will be agreeable to him? An opposite conduct, it strikes us, is not less censurable under the servility of despotism, than under the freedom of the British constitution. It has been said that the right which they claimed they undoubtedly had, and what occasion was there, then, to state it to the king, and as it were to enter it on record? On this topic, the writer gives the utmost rein to his powers of declamation; and according to him, the express reservation of this right was to insult the sovereign, to divest him of his independence, and to array themselves in the plumes of royalty. We see nothing in all this that even borders on misconduct. When a measure is temporarily withdrawn from either of the other branches of the legislature, we have understood that it is invariably the practice to state that it is intended to be brought on again; and it is not conceived to be in the least disrespectful to either house to give such notice. If the late ministers, conscious of every inclination to consult the royal wishes as far as duty would permit, discerned in our situation at home, and in the state of things abroad, reasons for supposing that the measure, which for a time they had deemed it expedient to lay aside, would become urgent and imperious, do they not deserve praise for apprizing the king of their views and apprehensions? Where is the insult, the disrespect, the invasion of the prerogative? Had they been *wrong* in these anticipations, still was the expression of them unbecoming in loyal and faithful ministers under a free government? Or would it

have been so under the most despotic? The doctrine of the *Employé* would even be ridiculous at St. Cloud or St. Petersburgh, and is almost too extravagant for the degraded Courts of Asiatic despots.—Surely never were anticipations, however, better warranted, for they are already fatally realized. A great statesman has recently declared, and no declaration can be more true, that the measure is become essential to the salvation of the country. These are times in which mischievous consequences follow rapidly on errors and false measures.

The *third* position, that the ministers obliged the king to dismiss them, is not substantiated by the author. It was demonstratively with the king a matter of free choice. His Majesty did not exceed his prerogative, nor does any one doubt that he acted with the best intentions: but intentions do not at any time command events, and much less in the times in which we live. Whether the comfort of the monarch, the efficiency and reputation of the government, and the interests of the state, will be advanced by the change, must be demonstrated by the result. It is absolutely incomprehensible by our faculties, that, because the late ministers reserved to themselves the right in question, and stipulated that they should be at liberty to declare their sentiments on the claims of the catholic petition when it should be brought before Parliament, therefore his Majesty (as is confidently asserted by this writer) would, by retaining them in power, 'have abandoned his duty to his people and his family.'

Fourthly. With regard to the appeal, also, which the late ministers are charged with having made against their sovereign, we cannot coincide in opinion with the Under Secretary. For the evils attending this discussion, which we own it would have been most desireable to have avoided, we conceive that his *principals*, in furnishing him with the cabinet minutes, and *he*, in publishing his garbled extracts from them and his perverse comments on them, are respectively answerable. Here, indeed, the accuser feels that he stands himself in the situation of a culprit, and he condescends to make his defence. We pray our readers to give particular attention to his justification. We are told 'that a story relating to this matter, very different from the truth, had been circulated, which had great effect on wicked and timid minds.' So then this temperate and candid publication by the Under Secretary was sent forth into the world merely to put a stop to misrepresentation; without, on his part, any design to exaggerate and mislead, to inflame the public mind, and to rouse the passions of the bigotted and fanatical! But who ever heard of this story? In no print or pamphlet of the day is a trace of it to be discovered. The

Under Secretary places his defence on evidence, but does not produce that evidence; and we are expected to believe that it exists, and would be satisfactory if produced, on mere unsupported assertion. This sort of defence will not intitle him to acquittal in our court, but we must "on his own shewing" pronounce him guilty of the overt act that occasioned the discussion of which he complains, and which we regret as much as he can profess to do. Thus he stands as defendant. As accuser, he has completely failed to maintain his charges; and he has made it appear that any guilt, which may exist in the transactions here brought forwards, falls on himself as the publisher, commentator, and garbler of documents which the fence of oaths guards from public view.

It is imputed as a great crime to the Noble Lords that they made alterations in the measure in the course of its discussion. Surely this is in no degree unusual; in point of fact, it happens, we believe, that scarcely ever is an enactment passed, which does not in some respects differ from that which was first proposed. The spirit of the times, the sacrifices made by Ireland, and the character and principles of the ministers, rendered it fitting that the concessions of the act of 1793 should be rather enlarged than contracted; that a liberal rather than a confined construction should be set on them; and that the opinion given on its provisions by the Master of the Rolls, and the Irish Crown Lawyers, should prevail rather than those of Lords Eldon and Redesdale.

If the views of the Catholics be the same now as they were in the times of Charles II. William, and Anne,—if the dangers that threaten us from within and from without be the same,—if that which produced strength then will produce strength now,—and if that which was urgent and expedient then be now urgent and expedient,—then is this pamphlet, with all the intolerance, bigotry, and fanaticism which it inculcates and infuses, not without claims to attention: but if there be circumstances peculiar to these times, and if the views of men, of parties, and of sects, have undergone great revolutions, then are we bound to declare that this work furnishes scarcely any advice on which we can depend.

Jo.

ART. XII. *Substance of a Speech on the Poor Laws:* delivered in the House of Commons, February 19, 1807. With an Appendix. By Mr. Whitbread. 8vo. pp. 107. 3s. Ridgway. 1807.

ART. XIII. *A Letter to Samuel Whitbread, Esq. M. P. on his proposed Bill for the Amendment of the Poor Laws.* By the Rev. T. R. Malthus, A. M., late Fellow of Jesus College, Cambridge; and Author of the Essay on the Principle of Population. 8vo. pp. 40. 1s. 6d. Johnson. 1807.

GREAT as is our respect for the manly understanding, and the rigid integrity, of the projector of these plans, we shall obtain full credit when we declare, that it is with pain that we exercise the duty which we feel to be incumbent on us, of objecting to some of them, and of doubting their expediency. We should be sorry if we yielded to any persons in sympathizing with the feelings of humanity displayed in this speech: but feelings of humanity, however grateful to the generous and benevolent heart, are unsafe and frequently even mischievous guides, when at variance with the dictates of policy. In regard to the objects contemplated by this patriotic character, no difference of opinion can exist: it is with regard to the methods by which he seeks to attain them, that questions arise. He states these objects to be

'To exalt the character of the lower classes of the community. To give the labourer consequence in his own eyes, and in those of his fellows, to make him a fit companion for himself, and fit to associate with civilized men.

'To excite him to acquire property that he may taste its sweets; and to give him inviolable security for that property, when it is acquired.

'To mitigate those restraints which now confine and cramp his sphere of action.

'To hold out a hope of reward to his patient industry.

'To render dependent poverty, in all cases, a degradation, and at all times less desirable than independent industry.'

The plan of educating the children of the poor, the scheme of parochial schools, and the idea of applying the discoveries of Messrs. Bell and Lancaster to this most important object, have our entire concurrence. This part of his subject is ably and feelingly argued by Mr. Whitbread: when he refers us to the bills for details, we would observe that they cannot be too simple nor on too economical a scale. To arrange a plan for this purpose is easy, but such arrangements as would secure the effect proposed are by no means of that description.

We should also applaud the idea of infusing into the poor a desire of realizing property, and the scheme of securing to them the

the possession of that which they do acquire, if we could imagine the possibility of such savings, in these times. We cannot, however, refrain from being of opinion that provincial establishments are on many accounts more eligible than a national one.

Mr. Whitbread bestows just commendation on the changes lately introduced into the laws of settlement; and he proposes, in addition to the means by which it may now be acquired, that 'a residence as a householder for five years in any parish, without being chargeable to that or any other parish, shall confer a settlement.' This appears to us to be so very reasonable, that no material objection can be urged against it.—The constitution of vestries doubtless wants regulation, but it is a matter of considerable difficulty, and remedies ought not, we think, to be lightly attempted.

It is wished by Mr. Whitbread that the justices at Quarter Sessions should be impowered to bestow rewards on such labouring men as shall have brought up six or more children to a certain age, without parochial relief: but to this it may be objected that the magistracy should not be concerned in any thing that appears so *dramatic*. There are cases in which, however, something of this nature may not be inexpedient, under the management of wealthy individuals or voluntary associations. Perhaps Mr. Whitbread might find premiums, properly distributed among parents and children, useful in forwarding his scheme of national education.

In regard to the criminal poor, we are of opinion that legislators should direct their attention rather to preventatives than to remedies. If criminal poor exist, is it not more the fault of the society than of the individuals? Idleness is an offence which ought to be prevented rather than punished.

Though we do not agree with several of the positions in this able and eloquent speech, yet many of its parts display to great advantage that practical sound sense which distinguishes its author; and this is particularly the case with the whole of his observations in regard to work-houses.

Mr. Whitbread possesses talents fully equal to his subject, arduous as it indubitably is: but we doubt whether the light that may be derived from the masters in the science of political economy has been made to shine sufficiently on the matter here under consideration; and whether the minds of active and speculative men have adequately dwelt on the great principles that are applicable to it, to warrant the expectation that we are as yet competent to administer any other than partial correctives to the alarming evil which we all feel. Of this, however, we are perfectly satisfied, that the legislature cannot proceed in this course with too much caution; and that the

object at which we aim must be sought by gradual processes. Whether we consider the information which the present speech contains, or the industry which it manifests, it is intitled to the highest praise: as a composition, it has very considerable pretensions on the score of eloquence, precision, and perspicuity; and it will remain a lasting record of the worth and benevolence of its author.

Mr. Malthus has been before-hand with us in reviewing Mr. W: and the candor, the information, and the convincing reasoning, which distinguish his other well known labours, are conspicuous in the letter before us. We admit that his principles clearly point to the abolition of the pauper code, and that he proposes that it should be gradual; we are also friendly to the same mode: but we are of opinion that it must be a much more slow process than we understand Mr. Malthus to suggest. We entertain apprehensions of any direct methods for that purpose; and while the indirect are more safe, we are inclined to think that they will accomplish the end as far as it is desireable or practicable.

Jo.

MONTHLY CATALOGUE,

For JULY, 1807.

BIOGRAPHY.

Art. 14. *The Life of Erasmus*, with an Account of his Writings. Reduced from the larger Work of Dr. John Jortin, by A. Laycey, Esq. 8vo. pp. 394. 8s. 6d. Boards. Cadell and Davies.

THOSE of our readers who are acquainted with the learned volumes, of which the work before us is an abridgment, will admit the propriety of the present undertaking. As Mr. Laycey's duty has been only to lop off redundancies, his province was not very difficult. The copious notes of Dr. Jortin, with his large appendix and other additions, are suppressed; and without subjoining any authorities, the editor pledges himself that not a fact is adduced which is unsupported by Dr. Jortin's sanction: while every material circumstance relative to the life of Erasmus, which occurs in the Doctor's book, is stated to be here comprized.

A reduced engraving of Holbein's portrait of Erasmus, used by Dr. Jortin, is prefixed to this volume. Jo.

MEDICINE, *&c.*

Art. 15. *Remarks on the ineffective State of the Practice of Physic in Great Britain;* with Proposals for its future Regulation and Improvement, and the Resolutions of the Members of the Benevolent Medical Society of Lincolnshire. By Ed. Harrison, M.D., President

President of the Society, F.R.A.S. Edin. &c. &c. 8vo. 2s. Bickerstaff 1806.

This pamphlet has excited a considerable degree of interest in the medical world, and is certainly calculated to produce a train of serious reflections. In an age in which knowlege of all descriptions is conceived to be rapidly advancing, and improvements are daily made in the science of medicine itself, it were melancholy to suppose that the practice of this art is becoming less effective and respectable; and yet such would really seem to be the case. Various circumstances appear to have encouraged a race of uneducated practitioners, who, building on the weakness of mankind, and substituting assurance for information, have attained a degree of notoriety which is a disgrace to the age It becomes a most important question, in what manner is this evil to be checked? The fact seems sufficiently to prove that the evil cannot cure itself; and it must be admitted that the public are totally incompetent to judge of the merit of professional skill. Owing to the change that has taken place in the state of society, and indeed to an original imperfection in the constitution of medical colleges or corporations, it is certain that the powers which are at present vested in them are totally inadequate to rectify the evil; and it is by no means evident that they have inclination to effect that degree of reform which is actually in their power. It is therefore to the candid and enlightened part of the general body of the medical faculty, that we are to look for any improvement In many respects, we think that the method adopted by Dr. Harrison is highly judicious; he has proceeded with much caution in the prosecution of his plan; and although we are not sanguine enough to expect that he will ultimately accomplish his object, he deserves the gratitude of his medical brethren for the exertions which he has made in their cause, and not less that of the community at large, for bringing before them a subject which so nearly concerns the welfare of every member of the community. **Bos.**

Art. 16. *Observations on the Humulus Lupulus of Linnæus;* with an Account of its Use in Gout and other Diseases, with Cases and Communications. By A. Freake, Apothecary. 2d Edition. 8vo. 2s. 6d. Highley.

Hops were formerly ranked among the articles of the materia medica; and the older writers abound with those extravagant commendations of them, which so far exceed all probability that they make no impression on the mind. Mr. Freake, although more moderate in his expectations, will perhaps still be regarded as too sanguine by the majority of his readers:

'I am persuaded (he says) that the Lupulus is eminently beneficial as an alterative and tonic, that it is a good diuretic, that it acts gently as an aperient, and that it possesses considerable power as a sedative, having in some cases afforded relief from pain and procured rest, when opium and other medicines had failed, or could not be continued with safety. From my own experience, I can likewise declare that it possesses great power in correcting acrimony, and that while it gently acts in opening the bowels, it is at the same time a corroborant.'

The cases here related, in which its beneficial effects were the most apparent, are those of Gout, both in the acute and the irregular form. Its good effects seem to have been decisive, and in some instances very striking; and no unpleasant consequences resulted from its employment It was given in the form of powder, tincture, extract, infusion, decoction, and conserve: but the extract and tincture are the preparations that were generally preferred. The tincture was administered in doses of a drachm, repeated 3 times in the 24 hours; and of the extract 7 grains were given for a dose: but the pamphlet is defective in not informing us how these preparations were obtained. At the end are subjoined testimonies in favour of the hop, from Drs. Latham, Mayo, Stone, and Maton; this last gentleman has found it remarkably useful in rheumatism, and he has given the tincture to the extent of a drachm and a half for a dose

Though this treatise does not exhibit any marks of uncommon genius or science, we think that it deserves the attentive consideration of every medical practitioner. The question respecting the virtues of the hop we must consider as still *sub judice*: but we are ready to admit that the evidence hitherto brought forwards is so far favourable, as to warrant a farther trial. We must also do Mr. Freake the justice to acknowlege, that he writes with as much candor and impartiality as can be expected in a publication, the professed object of which is to recommend a particular medicine. **Bos.**

Art. 17. *A Letter to Mr. Birch*, in Answer to his late Pamphlet against Vaccination. By a Member of the Royal College of Surgeons in London. 8vo. 1s. 6d. Murray. 18.6.

Of Mr Birch's pamphlet we took notice in our Number for January, and in the following month we gave an account of Mr. Moore's very able reply to it. We have now before us another answer to Mr. Birch, which, although it exhibits less talent than that of Mr. Moore, is not undeserving of commendation. The author refutes the arguments of his antagonists in a clear and satisfactory manner, and points out the inconsistency of Mr. Birch in his attacks on vaccination. The subject has, however, now undergone so very full a discussion, and the public mind seems so far decided on it, that we deem it unnecessary to enter into a minute examination of this tract. **Do**

ARTS, &c.

Art. 18. *The Rural Architect*; consisting of various Designs for Country Buildings, accompanied with Ground Plans, Estimates, and Descriptions. By Joseph Gandy. 4to. 2l. 2s. Boards. Harding

In the forty-eighth volume of our Review, p. 211, we noticed a former publication by this author, containing in like manner Designs for Rural Buildings In what is now presented to us, we find no new matter for observation; and the remarks which we before made will equally apply to this volume. **Sam.**

Art. 19. *Views of Picturesque Cottages*, with Plans. By William Atkinson, Architect. 4to. 1l. 1s. Boards. Gardiner.

More

More Cottage Architecture! Like the effect of the taylor's pattern card, the more we look the more we are puzzled. As to these designs, however, if the author had not told us that his views were selected for 'picturesque effect,' we confess that we should have regarded them as examples of productions found in different parts, the representations of which were here collected together to scare others from "doing the like again."

We are here told that 'some attempts have been made to introduce into this country the *Pisa* walls, a kind of building used at *Pisa*, in Italy; but as yet they have made very little progress.' If people here know no more of the practice, than this writer does of the derivation, they never *will* make any progress. Mr Atkinson, however, is an adept in chemistry; as will appear from a note, which is also a curious specimen of his language:

'Lime-stone contains a considerable quantity of carbonic acid gas, (or fixed air) which is expelled by the action of fire: but on the quick lime being exposed to the air, *it is* absorbed, and more readily after the quick lime is mixed with water. *It is* the absorption of the carbonic acid gas that causes lime to set and become hard. *It is* therefore of the greatest importance to keep quick-lime from the air, and to mix it with water only as *it is* used. *It is* from a neglect of this circumstance, that mortar in general is so bad.' **Saun.**

Art. 20. *Farm Buildings*; containing Designs for Cottages, Farm-houses, Lodges, Farm-yards, &c. &c. With appropriate Scenery to each, &c. By Wm. Barber. 4to. 6 Plates. 10s. 6d. sewed. Harding.

This work contains a few designs for cottage and farm buildings, and a small tract on building in Pisé, which seems to be compiled from Cointeraux's publication of 1791. and from some other French authors. Mr. B. observes that 'it is merely the compressing of earth in moulds or cases; that we may effect the building of houses of any size or height. This art, though at present confined almost wholly to the Lyonese in France, was known and practised at a very early period of antiquity, as appears from a passage in Pliny's Natural History. M. Goiffon, who published a treatise on Pisé in 1772, is of opinion, that the art was practised by the Romans, and by them introduced into France: and the Abbé Rozier, in his Journal de Physique, says that he has discovered some traces of it in Catalonia: so that Spain, like France, has a single province in which this antient manner of building has been preserved.'

Mr. Barber's directions for building in Pisé are concise and clear: but he seems to have overlooked one specification, namely, the time necessary for leaving open the mortice holes through the substance of the wall, in order to effect the drying of the Pisé, a circumstance stated by French authors to be of no small concern. Mr. B. says that 'the plaistering and rough casting, or dashing, should not be done for five or six months after the walls are built, and they should always be built between the months of March and October inclusive.' If so long a time be necessary for exsiccation in the dry climate of the South of France, there is reason to fear that in these islands, in

which so much moisture pervades the atmosphere, if the walls be erected even as early in the year as March, time will not remain for them to be completely dry before they are affected by the frost of the ensuing winter. The result, we are apprehensive, would add another to the many instances of failure, from not attending to the difference of climate, in the endeavour to introduce a method of building from one country to another.

Saun.

Art. 21. *Professional Observations on the Architecture of the principal antient and modern Buildings in France and Italy:* with Remarks on the Painting and Sculpture, and a concise local Description of those Countries. By George Tappen. 8vo. pp. 316. 10s. 6d. Boards. Taylor. 1806.

Since this work is presented to us under the title of *professional* observations on building, we conclude that Mr. Tappen is an architect; and we coincide with him in the opinion that remarks become more valuable, when they are made in the province of that art which has been the peculiar object of the writer's study and attention. Mr. T. says that these are the result of a tour made 'in the latter end of the year 1802 and the beginning of 1803.' From appearances, we judge that the time was short; and if we cannot praise the work for deep discrimination, we may fairly say that it contains sensible and judicious observations: though, in some respects, it is rather too much like the dry catalogue furnished by hasty journies. Where the author quits the beaten track of travellers, and returns to his own reflections, we meet with passages that are creditable to his talents. The style of this volume is deficient in polish and correctness.

Do

TRAVELS.

Art. 22. *Remarks upon North Wales*, being the Result of Sixteen Tours through that Part of the Principality. By W. Hutton, F.A.S.S. Birmingham. Embellished with a Frontispiece View of Beddkelart, and three Etchings of some of the principal mountainous Views. 8vo. pp. 226. 7s. 6d. Boards. Cadell and Davies.

To our old, respectable, and sensible acquaintance Mr. Hutton *, we never attend without being pleased and gratified. The absence of early cultivation in his case only serves to place in a brighter light the power of strong natural faculties, integrity, sobriety, and diligence. This native good sense, which enables a man to raise himself to respectability in society, which gives him a relish for letters, and which imbues him with generous and liberal sentiments, imparts in our opinion very peculiar interest to a character.

Of this volume, however, which contains very concise and disjointed remarks on a country lately so often described, we shall rather speak generally than enter into a regular detail, and we shall prefer to recommend a perusal of it *in toto*, instead of selecting quotations.

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* See Rev. Vol. xlix. N. S. pp. 269—280.

Unusual

Unusual liberality, and great independence of thought, are apparent in Mr. H.'s account of the sect of *Jumpers*, which is peculiar to Wales: but we have recently introduced these *dancing religionists* to the notice of our readers. He describes his progress to the top of Snowden with his usual vivacity; while his account of the views from its summit displays a simplicity and an animation, which many accomplished men of letters would attempt in vain to equal. He also humourously relates the difficulties that attended his descent from this lofty spot, and its Pisgah views, which he observes he is "to see no more."

In Anglesea, this entertaining tourist discovers the native place of Owen Tudor; and the very town, as he conjectures, still standing, in which that son of fortune was born. Among other matters having more of the colour of authenticity, Mr. Hutton details to us the traditions which prevail among the inhabitants with respect to their aggrandized countryman: but we were rather surprized that he should deem it worth his while to recite a story so unfounded as that respecting the potatoe dinner: surely he forgot that, till the time of Columbus, this root had never been seen in Europe. This circumstance may assist us to set a just value on such traditions in general.

We believe that this veteran traveller has at length taken a longer journey, the important details of which he will not transmit "to us poor wanderers here below."

No.—See postea, p. 440.

Jo.

Art. 23. *The Belgian Traveller;* or a Tour through Holland, France, and Switzerland, during the Years 1804 and 1805, in a Series of Letters from a Nobleman to a Minister of State, edited by the Author of the Revolutionary Plutarch, &c. 4 vols. 12mo. 1l. Boards. Egerton. 1806.

Though the author of the Revolutionary Plutarch here professes to discharge only the functions of an editor, we must consider him as responsible for the work, since the alleged writer is kept *in nubibus;* and viewing him in this light, we must confess that, from a perusal of the present volumes, our confidence in him has not increased Many of the relations contained in them refer, indeed, to characters and scenes far more obscure than those to which the former publications of this author were directed; and therefore we have not the same means of estimating their comparative authenticity or falsehood. Of the subordinate commanders of the French army, who oppress the subjugated nations of the continent, any thing may be said, and there will be little danger of the incorrectness being detected: we fear that it is not easy to imagine enormities greater than those with which they are chargeable: but then to state these enormities with truth and accuracy requires information, and a regard for veracity, in the writer who undertakes to set them forth As in former instances, so in the present, to discover the portion of truth which may lurk in these volumes, we feel that we want the necessary discrimination; while to receive the whole, we equally want a more ample share of reliance on his correctness.

Jo.

POETRY *and the* DRAMA.

Art. 24. *Trafalgar*, the Sailor's Play, in five Acts. 8vo. 2s. Harris.

Though

Though the victory of Trafalgar has been prolific in publications, no writer has hitherto thought of making it the subject of a dramatic piece, and of consulting the amusement of our noble tars, who acted so gallant a part in that ever memorable conflict. The attempt before us is therefore intitled to some indulgence, and criticism disclaims a severe discussion of its merits as a play. The scene is laid partly in Cadiz, partly on board the *Santa Anna*, (a Spanish vessel) and the *Victory*, Lord Nelson's flag ship; while the dialogue does justice to the Spanish as well as to the English character. Honourable sentiments prevail amid the destructive horrors of war; and the Governor of Cadiz acknowleges that

'None compare with Spain, but English hearts.'

We are presented with scenes on board the ships of war, before and after the engagement, which both redound to the honour of the British flag, and contribute according to this representation (for a play is nothing without a female in it) to rescue a British Lady from a Spanish convent. Admirals and Captains are the chief speakers; and, as it may be expected, the whole terminates with a display of Lord Nelson's bier in the great cabin of the Victory, and with the lamentations of the sorrowing admirals over the fall of this eminent hero. In some of the scenes, however, the *foremast-men* engross a considerable part of the dialogue; and their language, or rather *lingo*, is *knowingly* hit off. The following conversation takes place between the Coxswain, and a sailor, Tom Simmons, in their return from Cadiz with the boat which had been sent there with a flag of truce:

'*Tom Simmons enters singing.*

"For grog is the liquor of life,
The delight of each bold British tar;
It banishes sorrow and strife,
And softens the hardships of war.

"I've heard an Hibernian declare
By St. Patrick, tho' born in a bog—
That whilst he could see with one ear
No wine would he drink except grog."

'*Cox.* Enough, Tom—come into the boat, sit down and talk yourself sober.

'*Tom Sim.* Sober! so I am, and steady as the mainmast. There squats Tom. Who'll run up for a bottle of wine?

'*Cox.* What's in this bottle? Brandy?

'*Tom Sim.* No—rare black-strap of Gibraltar. Cost me not a stiver. Things are quite altered here now. In Dicky Spry's time, it was one dollar for this and two dollars for that—but now it's all free, gratis. Why my 'bacco cost nothing but thank ye, and yet the King of Spain keeps shop himself, and pockets the money.

'Take a quid—they filled my pouch quite full, and ramm'd it down hard. Who do you think gave me the wine? a pretty sweet soul of a———

'*Cox.*

'*Cox.* Yes, a pretty sweet body of a————gross feeding bum-boat woman, nestled over the choice perfume of cabbage leaves, red herrings and garlick.

'*Tom Sim.* Quite out for once. Just as I turned the corner, a low lattice window was half opened, and out popp'd a pair of rolling black eyes with a bottle in each hand. "Hist, John," (says she) "you gote to hell." "A queer compliment, that"—says I to myself But the laughing eyes kept winking and blinking—and the bottles held out still farther, spoke to my ear much better English. So, Tom manhandled the bottles. "Your good health Seignora," said I. She smiled and nodded, the window shut, and so ———so we parted.

'*Cox.* Two bottles? I see but one.

'*Tom Sim.* Why no—not now. I began to consider——what they could wish to give to such sad dogs as English Heretics.

'I thought——I thought mayhap it might be poison. And so, so—— to save the boat's crew from any mischief, I drank up one bottle myself, to give it a fair trial.

'*Cox.* Oh, Tom, Tom! that excuse was hatched in one of your pinch-gut voyages round the world.

'Come tell us how you fared in the Old Dolphin. Was it always such sharp-set hungry work?

'*Tom Sim.* Yes, whenever the purser and the captain snoozed in the same cot.

'Your fat sides would have lost their tallow in a week under short allowance, Jemmy—what with purser's eighths, false scales, and weights, and the steward's sly pinch in the bread room.

'*Cox.* You got full allowance sometimes.

'*Tom Sim.* True—if a cask of beef or pork was declared unfit for men to eat; then we had all choice pieces—blue shark or sting-ray, three or four days together, was a cursed commutation for salt junk, flour, and pork—but the jerk'd beef from Brazils beat all—dry and hard as perish'd ropeyarns, covered all over with a charming white mould growing up-an end, toadstool fashion. Our carpenter's crew turned it into handles for tool chests, to shew the old quartermen in the dock-yards what hardships they met with: however two or three months afterwards the *Endeavour*'s pretty boys of Midshipmen, on a cruize at midnight after prog, eat up every chest handle and spoil'd the exhibition.

'*Cox.* Tom—Bounce! Bounce!

'*Tom Sim.* Ask Billy Peckover. He knows it all—hardly worse off, when the Bounty's set him adrift in a boat under Capt. Bligh, starving from Otaheite to the East Indies. He'll tell you about bow-wow pye and kitten broth—and happy was the man that got the most of it!

'*Cox.* Why not round robbin your Captain?

'*Tom Sim.* No, no—He was not bad enough for that. Why he allowed the whole ship's company a drunken-match once every month, only just to square the purser's account and stop after-reckonings. We met friends, and so we parted.'

Two *Spirits* speak the Epilogue: but, in the *Sailor's Play*, aerial Beings might have been spared.

Mo-y. Art.

Art. 25. *A Monody on the Death of the Right Honourable Charles James Fox.* By Richard Payne Knight. 8vo. 1s. Payne.

True patriots, as they cannot coincide with the views of the ambitious or the mercenary, have in all ages and countries been calumniated by their cotemporaries; and justice is in general with-holden from them till their admonitions and advice can be of no use, and till in the historical retrospect of the past, we obtain this fruitless and mortifying conviction, that their counsel was good, and that our misfortunes are the result of our having despised it. Great events have recently passed in such rapid succession, that a posterity is already arrived, sufficiently qualified for estimating the merit of Mr. Fox's political character; though the party that opposed him are still in the plenitude of power, and though the tongue of detraction is still busily employed against him. This age, however, is not so debased, but that some men are to be found in it who have abilities to appreciate the value of his upright and perspicuous mind; who have manliness to avow their approbation of his principles; and who have genius to secure his and their fame from perpetual obloquy and oblivion. Of this class Mr Knight stands in the foremost rank; and we beg to assure him that his Monody on this greatest of our modern statesmen is considered by us as not less honourable to him as a man than as a poet. We mean not to assert that all the lines are faultless: but in general this tribute presents us with good sense conveyed in good numbers. Our specimens will prove that we have been guilty of no excess of praise.

'Alike all ages, nations, states and climes,
Abound in talents fit for common times;
Pageants of office, who with starch grimace
Display the garb of sense in pomp of face;
Who, wise in forms, to forms alone attend;
And, busy in the means, neglect the end;
Who, in their little circle's narrow bound,
Think they move forward, while they're moving round;
And, dreading innovation, still pursue
The beaten track, when all around is new.
Idols of court, and puppets of debate,
Awhile they deck the pantomime of state;
Like bubbles float upon the tide of power,
And shine the glittering meteors of an hour.

'But genius, choicest gift of favouring Heaven,
Once in a thousand years is scarcely given:
Pure mental essence, of celestial birth,
It rarely mixes with the dross of earth,
To show creation on a nobler plan,
And give the world Heaven's model of a man.
Before it Science, Art, and Learning bend;
Through all at once its radiant lights extend;
Scorning the aids which humbler minds require,
It mounts spontaneous in electric fire;
Intuitively pierces each disguise,
And drags to light each truth that hidden lies;

In

In native energy serenely strong,
Pours the full tide of eloquence along;
Prepared alike in every mode to shine,
To guide a senate, or to point a line;
Empires to rule, and armies to direct,
Or metaphysic fallacies detect;
Aloft to soar on fancy's eagle wing,
Or dive self-taught in learning's deepest spring,
Gilding its tract with wisdom's purest ray,
Th' ethereal light of intellectual day.

'Such light was thine, O FOX! in thee alone
With undiminish'd splendor still it shone
From earliest youth, till life's expiring flame
Reluctantly forsook thy wasted frame,
Superior still to all—and e'en in death
Its brightness glimmer'd in thy parting breath:
In life's last ebb the Statesman's wisdom flow'd;
In thought's last gleam the Patriot's vigour glow'd;
Nor pain nor terror mov'd his steady mind;
The pain HE felt was pity for mankind.'

The character of Mr. Fox's eloquence is well delineated in these lines:

'No pomp of speech, in learning's garb array'd,
Dazzled the ignorant, the weak dismay'd
No pointed sentence of sarcastic wit
The unoffending or defenceless hit;
No proud display of what His mind contain'd
Abash'd the timid, or the meek restrain'd;
No gawdy rhetorick, with selfish aim,
In private converse, courted public fame;
No quaint allusion, with ambiguous sense,
To blushing modesty e'er gave offence;
No prim conceit, in foppish neatness drest,
No hoarded repartee, or studied jest,
Slyly conceal'd, in watchful ambush lay
Till apt occasion prompted its display.

'Above each trick of art His genius tower'd,
And intellect's full tide spontaneous pour'd;
To embellish truth with unforc'd effort sought;
With observation just and vigorous thought;
With sense profound, in richest fancy drest;
With learning's stores, in purest taste exprest;
Deep and yet clear its copious currents roll'd
Their amber waves o'er beds of native gold.'

The *pœna data diu viventibus* is not more forcibly represented by Juvenal than by Mr. Knight, who endeavours in this way to reconcile us to Fox's untimely death:

'While o'er His tomb desponding millions moan,
Who in His fate anticipate their own;

For

For HIM, though borne on an untimely bier,
Philosophy shall dry Affection's tear:
For what, alas! can length of days bestow,
But lengthen'd misery and lengthen'd woe?
'Tis but in pain to draw precarious breath,
Shivering beneath th' impending dart of Death;
Benumb'd in dull forgetfulness to sleep,
Or for expiring friends to wake and weep;
Like some old oak, upon a naked strand,
The relict of a fallen grove to stand;
Upon whose wither'd, bald, and blighted head,
The damps of every passing cloud are shed;
From whose bare trunk, now mouldering in decay,
Each passing tempest tears some limb away;
Whose roots, exposed beneath th' inclement sky,
No more its vital nourishment supply:
Th' incumbrance of the soil it falls at last,
Th' unheeded victim of some wintry blast.'

Alas! FOX appears to have died too soon and too late. **Mo-y.**

Art. 26. *Ludicrous Debates among the Gods and Goddesses*, in a Grand Council assembled on the proposed Destruction of the Notorious London Smoke by the Use of Gas-Lights. Dedicated, without permission, to the National Light and Heat Company. By Obadiah Prim, Esq. M.D. B.A. F.R.S. F.A.S. 8vo. 1s. Chapple.

No doubt, the author thinks that these Debates are ludicrous, but we are not quite of his opinion; and if the Gas-Lights did not burn brighter than the fire of his Muse, farthing candles need not fear of b ing superseded.

Obadiah Prim, Esq!!—the writer is as good a Quaker as he is a poet. **Do.**

Art. 27. *The Second Titan War against Heaven*, or the Talents buried under Portland-Isle. A Satirical Poem. 8vo. 3s. 6d. Boards. Colburn.

Though this writer has hit on a good idea for a modern political satire, he is deficient in those poetical requisites which are essential to give effect to his conceptions. He endeavours to whet his satirical sword, but it will take neither edge nor point. It is a leaden weapon, which cannot protect a friend nor annoy a foe. The poet makes the reader '*thank him:*' but we are confident that he will not pay him this compliment, unless he be compelled, for a more vapid and spiritless satirical exhibition we do not often encounter. E. G.

'Gaming they'd tried, but found it would not do.
The Treas'ry promis'd more than E. or O.'

'Trusting her stock to care of journeymen
Altho' ne'er known to kneed the clay for them.'

'Fox who *aut Cæsar aut nullus* would be
Scarce knew which best to keep the field or flee.'

'Like

'Like PITT's, his colleagues of their head bereft
Scarcely could tell their right hand from their left.'

'Aye, when indeed! The second race of Titans—
The patriotic whigs were not the right ones.'

The writer is not more fortunate when he attempts praise than when he affects to be satirical. Among all the idolators of Mr. Pitt, we have not met with one who has breathed his poetic devotion with so little poetic fire:

'With the best Roman patriots he vied,
For though he frugal lived, in debt he died;
Died prematurely—Nature could no more,
Incessant toil had drain'd out all her store.
Farewell, thou great and honest man, farewell!
Yet wilt thou e'er in British bosoms dwell.'

The most amusing part of the poem, as Paddy would say, is the frontispiece at the beginning. **Moy.**

Art. 28. *Flagellum flagellated.* A satirical Poem with Notes. By Ben Block. 8vo. 1s. 6d. Stockdale jun.

Ben Block brings Flagellum* to the gang-way, and lays on without mercy. Ben is very angry, and therefore is not very nice, but hits as hard as he can, without attending to the rules of fair castigation.

'Some paltry Grub-street writer must thou be,
Of ev'ry honourable feeling free,
Else why attack the noble Portland's age?
Had he no vice to stain thy filthy page?
No tradesmen ruin'd, and no debt unpaid?
No wife seduc'd, or no dear friend betray'd?
What then, you're sorely vex'd because he's old!
And like a Billingsgate you rave and scold.
Go blush, if blush thou canst, and hide thy head,
And leave off lying, tho' you lose your bread.
Be scurrilous no more, thou Block of Blocks,
If you'd escape a flogging or the stocks.'

Politics seem now to enflame the passions of men more than Religion did in times of yore. **Do**

Art. 29. *Melville's Mantle:* being a Parody on the Poem entitled "Elijah's Mantle." 8vo. 1s. 6d. Budd.

How has poor Elijah's Mantle been plucked and twitched of late! By the help of a parody, it can be turned to the use of all parties. Here the poet informs us of the descent of old *Bute's Mantle* through Jenky and Dundas to the modern Tories; and in the last stanza of "Elijah's Mantle," which is allowed to have considerable merit, the name of Fox is inserted instead of that of *Pitt*;

'Yes, honour'd Fox, whilst near thy grave,' &c. **Do**

* Author of *All the Blocks*, a poem. See our last Number, p. 221.

Art. 30. *The Feast in Galilee.* In humble Imitation of Elijah's Mantle. With Additions and Notes, by Permission of the Author. 8vo. 1s. Lloyd.

Another scriptural parody! We begin to think with Swift, in his "Reasons for not abolishing the Christian Religion," that our modern geniuses are more indebted to the scriptures than they are willing to allow; and that, if they were deprived of them, by the abolition of our Religion, they would have neither object nor source for their little stock of wit.

The thought of comparing some recent political changes to bringing in the *maim'd*, the *halt*, and the *blind*, is here well conceived, and the scramble that ensues for the *good things* is not badly described:

'Full many a doughty Knight and Lord
Rush'd hungry to th' attractive board,
And each secur'd a place;
Each fix'd his eyes with anxious wish
On some long-sought-for fav'rite dish,
And almost curst the grace.
Lo! PERCEVAL! has ta'en his seat!
And carv'd from off the royal treat
A *modest double share*;
Casts, reptile like, his wig and gown,
And leaving briefless *law renown*,
Figures a *Financier*.'

After the groupe had taken their seats, the chair at the head of the table was found to be empty; and the mode of filling it is detailed in a way by no means complimentary to him by whom it is occupied.

'Still vacant stands the *Premier*'s chair,
Not even CANNING ventures there,
The feast must not proceed.
The modest guests the seat decline,
But fly to search the PORTLAND *mine*,
To serve their *Master*'s need.

'By sculptor's art, lo! soon complete
A PORTLAND *Statue* for the seat!
PITT's mantle round it thrown.
The Courtiers, pointing to their head,
Exclaim, 'Oh! Lord, thou gav'st us bread,
'We give to thee a *Stone*.'

As usual, the notes are designed to add a little political pepper to the attic salt of the text.

Art. 31. *Ode on the Emancipation of Ireland*, 1782. 4to. Dublin. 1806. London, Symonds. Price 1s. 6d.

It appears that this ode was written in 1782, and spoken on the Dublin stage by Mr. Kemble, in the same year. The object of its republication at this juncture will not be very apparent: but it manifests the energy of Ireland in asserting her claims, and observes that,

that, as she is resolved to *stand* or *fall* with Britain, she ought to share her freedom. May.

Art. 32. *Poems chiefly amatory.* By David Carey, Author of the Pleasures of Nature, Reign of Fancy, &c. &c. 12mo. pp. 140. 5s. 6d. Boards. Blacklock. 1807.

Mr. Carey professes the utmost reverence for the cause of virtue: but his practice would, according to our conceptions, have been more in unison with such a declaration, had he expunged two or three pieces from the present collection, and even omitted the *attractive* frontispiece. A few others may be classed with those murmuring lullabies which convey little meaning or sentiment to the reader, and which are very *harmless* in every sense of the word. Under these exceptions, we are warranted to ascribe to Mr. C.'s tender muse the language of a susceptible heart, expressed in sweet and polished numbers. The verses 'to Mary' are a pretty paraphrase of their motto,

Perfida, sed quamvis perfida, cara tamen.

'O love! and is thy breast so cold,
Thou canst no look of gladness wear,
Nor feel one transport to behold
The youth who once was fondly dear?

'And has my Mary's heart forgot
The joys that we together knew,
When infant bliss endear'd the spot
Where all our little friendships grew?

'Ah Mary! those were blissful days,
And youth a scene of fairy land:
I led thy steps through childhood's maze,
And saw thy virgin bloom expand.

'The wild rose from the mountain's side,
The lily from the blossom'd lea,
I cull'd with all a lover's pride,
To form a flowery wreathe for thee.

'And I have prais'd thy cheek so red,
In words that truth and nature lent,
And kiss'd thee for the things I said,
Ere yet I knew what kissing meant.

'And is thy heart become so cold,
So lost to feeling and to truth,
As thus to leave, for love of gold,
The fond companion of thy youth?

'Yet though those hours, to memory dear,
Renew no tender thought of me,
And thou art proof to pity's tear—
That tear, alas! shall flow for thee.

'For, trust me, love, the changeful heart
That proves unfaithful to its vow,
That cannot share love's melting smart,—
No thrilling transport e'er shall know.

'The lovers' fond and raptured hour,
When in extatic trance they meet,
Shall never bless their joyless bower
With union how divinely sweet.

'Yet may'st thou ne'er his anguish share,
Whose breast is destin'd to bemoan
A pang more poignant than despair,—
To weep thy woe and feel his own!'

The verses intitled 'La Vallée' relate a hackneyed tale with ease and simplicity. The following stanzas, in particular, are in the best style of ballad writing:

'He left the arms of weeping love,
And home and parent-vales afar,
To stem thy sanguinary tide,
O fell, inexorable War!

"O, all ye heavenly Powers, defend
The youth from peril and alarm!
Ye angels, with your wings o'ershade,
And shield, O shield my love from harm!

"And visit soon, sweet Peace! our vale,
And every anxious fear remove,
And heal the wounds that war has made,
And give me back the man I love."

'She climbs the steep, in hopes to view
The youth returning from afar;
The laurel waving round his head,
Won from the bloody brows of War.

"The spears, that gleam'd on yonder height,
No more my straining eyes behold;
Ah! why delay'st thou, warrior-youth,
My love, my life, my Ethelwold!"

'The sun may set, the day may rise,
And Cynthia fill her yellow horn;
The din of battle may subside,
But he will never more return.'

Mr. Carey has avowedly imitated, rather than translated, the four elegies ascribed to Sulpicia. **Muir.**

Art. 33. *The Battle of Trafalgar*, a heroic Poem. By the Rev. William Hamilton Drummond, Member of the Literary Society of Belfast, &c. 12mo. pp. 124. 5s. 5d. Boards. Belfast. 1806.

If

If this tribute to our great departed hero abounds more in the language than in the genius of poetry, an indulgent public will recollect that, in the celebration of recent events, the author is unavoidably fettered by the notoriety of the facts, from which he can seldom deviate without incurring hazard; while, if he rigidly adheres to them, he will be reputed a mere annalist in verse. In this dilemma, Mr Drummond has, perhaps, exercised too much sober discretion: but his lines are for the most part well constructed, and not devoid of a classical tincture.

As the author has not been ashamed to bestow pains on the correction of his patriotic performance, he is seldom chargeable with those negligences of measure and composition, which so frequently disfigure our modern effusions. In a few instances, only, we have noticed a faulty rhyme; and the prolongation of *Villeneuve* into three syllables, as if the pronunciation required the first *e* to be accented.

The prefixed plan of the battle, though sufficiently distinct, is coarsely executed, and ill accords with the neatness of the text. **Muir.**

Art 34. *All the Talents;* a satirical Poem. By Polypus. Dialogue the fourth, embellished with a Frontispiece. 8vo. 2s. 6d. Stockdale jun.

Delighted with his former explosions, Polypus discharges another pop-gun at "All the Talents:" but he is rather spiteful than sprightly; rather coarse than comical. Partiality was never more strongly or more absurdly marked. The members of the late administration, who are ironically styled "All the Talents," have every talent taken from them; while the individuals who constitute the present ministry are represented as possessing, with abilities, "every virtue under heaven." In short, one set are Devils and the other are Angels. To inflame popular odium against the *Outs*, they are termed 'a gang of smugglers, who endeavoured to pass contraband measures on the royal conscience;' a late Secretary is roundly stigmatized as 'the detestable H-w-ck;' Wh-tbr--d 'as muddy;' W-nd-m 'empty as the blast;' and Ers-e as 'a wit turn'd fool endeavouring to be wise.' On the other hand, H-k-sb-ry is said 'to have attained a solid dignity of character'; Eld-n to be 'without art, firm, modest, able, integral of heart;' and of Ch-th-m we are informed

'That in the clear unclouded sun of mind,
He nor to brother nor to sire resign'd.'

Quodcunque ostendis sic, incredulus odi.

This fourth Dialogue thus opens:

'Who but has read how once a rebel race,
High on huge Ossa Pelion strove to place;
To heap Olympus' hill with six or seven,
And by this bold manœuvre mount to heav'n?
Who but has read how fatally they far'd,
Crush'd underneath the pile themselves prepar'd?

'Thus wicked Haman too, with pain I mention,
Died on a gallows of his own invention.

'But a tale goes more pitiful by half;
I'm told THE TALENTS, pray excuse a laugh,—
They who prefer the Pope before the King,
And sneer at conscience as a sneaking thing,
Dupes to their own designs, from pow'r are hurl'd,
To be the jest and bye-word of the world.'

Polypus manifest more of the spirit of party than of true satire.—Though he has in this piece buried "the Talents," and written their Epitaph, *Hic jacent penitus defossa talenta*, he cannot quit the amusing subject, but capers on their tombstone in a subjoined poem intitled 'A pastoral Epistle to and by the Author of "All the Talents." The circumstance of 'the Talents having rul'd a year, a month, and a day,' is noticed; and the upsetting of themselves is represented as grateful to the Muses, who love a change. The political characters already twice satirized are here, to produce a pastoral effect, dragged through a muddy-pond. Polypus does not shoot at *maimed fowl*, but he vents his rage on the corpses which he had buried. If we are to believe his assertion that

'An empty stomach makes an angry tongue,'

what are we to think of the state of *his* stomach? **Mo-y.**

Art. 35. *All the Talents' Garland:* or a few Rockets let off at a celebrated Ministry. 8vo. 2s. Stockdale jun.

In this satirical collection, we discern humour without malignity. The members of the late Ministry are the butt of ridicule, but the laugh is generally well conducted. Let the following specimens speak for themselves:

'*On the Reform of the late Administration.*

'For twenty years, when out of place,
Whig Patriots bawl'd about Reforms,
And stoutly swore, that, change their case,
They'd drive the Placemen out by swarms.

'When in, they th'eaten'd gen'ral rout,
But how, good Lord! did they begin?
For ev'ry Placeman they turn'd out,
They brought ten needy Patriots in.'

'*The Taste of the Times.*

'Some whim or fancy pleases every age;
For Talents premature 'tis now the rage.
In music how great HANDEL would have smil'd,
T' have seen whole crowds in raptures with a child.
A GARRICK we have had in little BETTY,
And now, we are told, we have a PITT in PETTY.
All must allow, since thus it is decreed,
He is a very PETTY PITT indeed.'

'*The Book-Worm: an Epigram.*

'Scholars are book worms it is said,
Because by paper they are fed:
TEMPLE's a book-worm, then it seems,
For he has swallow'd ninety reams!'

is

This epigram alludes to the draft said to have been drawn on the Treasury by Lord T— for a whole year's allowance of Stationary, on the eve of his dismissal from office. We know nothing of the truth of this report, and we hope, for the credit of the nobleman in question, that it is unfounded. **Mo-y.**

POLITICS.

Art. 36. *Proceedings at a General Meeting of the Catholics*, held at the Exhibition Room, William-Street, April 18th, 1807. 8vo. pp. 55. 2s. Harding.

Our readers will observe that these proceedings are subsequent to the failure of the measure introduced by the late Ministers in favour of our Irish fellow-subjects. We own that we sat down to the perusal of the debates, occasioned by these proceedings, with no ordinary share of anxiety: but we soon found that our apprehensions were groundless, and that an excellent temper prevailed among this respectable body. These speeches are in general characterized by great ability, enlarged views, glowing patriotism, and a firm tone, duly tempered by deference to the immediate decisions of the authority which is to pronounce on the claims asserted in them. It is here confidently expressed that this authority will, sooner or later, yield to the suggestions of wisdom and justice.

Zealous partizans have contended that the present Ministers ranked higher in the opinion of the Catholic Body than their predecessors, who ineffectually laboured to extend their privileges: but we could adduce from the speeches before us many passages which directly contradict this statement, while they contain none which could in the least countenance the improbable supposition. Indeed we see reason for believing that the quiet of Ireland is greatly owing to the confidence which the Catholics have in the late Ministers, and the hopes which they still entertain of having their grievances redressed through their powerful support.

It is impossible to peruse these performances without being forcibly impressed with the vast addition of strength which would have been derived to the empire, from the measure in regard to the Catholics submitted to and so well received by the late Parliament; and from that enlarged policy which not only had the sanction of, but which was deemed of such high importance by, the greatest statesmen of the age, Mr. Burke, Mr. Pitt, Mr. Fox, Lord Grenville, and the heads of the late Administration,—and which heretofore had the countenance of even Lord Castlereagh and Mr. Canning. **Jo.**

Art. 37. *Plain Facts*; or a Review of the Conduct of the late Ministers. To which is added, a Postscript. Second Edition, corrected. 8vo. pp. 109. 3s. Stockdale jun. 1807.

This writer is perhaps the ablest that has appeared in plain prose, in hostility to the late Ministers; and, while he is master of a flowing pen, he affects a candour which will gain him a perusal from men of different parties. We say in hostility to the late Ministers, without adding, *and in favour of the new*, because he scarcely touches on them; he appears to be studious not to commit himself with regard to them,

and is shy of bespeaking confidence for them, or of inviting his readers to place hopes in them. He does indeed mention the new Administration with some praise, but it is a sort of half-praise, for which we suspect that those high personages will not feel obliged to him. It is remarkable that we meet with many writers who, like this author, censure the old, but scarcely mention the new Ministry. They are said, indeed, by their prints, to have been formed in the school of the immortal Pitt. Alas! we think that the *Master*, in his last administration, made but a sorry figure. What, then, can we expect from the scholars?

This author says that the Irish Catholics were dissatisfied with the late Ministers, and place confidence in the present: but for a contradiction of this statement, we refer him to the Proceedings of the General Meeting of that body, noticed in the preceding article.

The late Ministry are here charged with a wilful intention to deceive the King, but of this their gracious Master himself has distinctly acquitted them. The right of the King to dismiss his Ministers, and to dissolve his Parliament, are unquestionable: but the expediency of the acts will be judged by the result. If the consequence should be, that the public business in Parliament is conducted with less "talents" and dignity, if less able councils direct our affairs, if we should be less united at home and less respected abroad, if necessary economy should be less regarded, and the confidence of the public creditor be diminished, shall we not all lament the breaking up of that *powerful administration*, which (even this author admits,) struck opposition *with despair!*

One instance of singular disingenuousness in this writer must be pointed out;

'The present ministers have been accused of industriously raising a fanatic alarm, to answer electioneering purposes, and of circulating as a watch-word, "the danger of the Church." These accusations are, however, without foundation.'

Has he forgotten the tenor of the advertisements which filled the newspapers, the addresses which occupied the Gazettes, and the inscriptions on the banners of the candidates in the interest of Ministers? Has he forgotten the address of Mr. Perceval to his constituents, and even the contents of the speech read by the Lords Commissioners on dissolving the late Parliament? He enumerates the elections in which the late Ministers were unsuccessful, but he forgets to insert those in which their friends triumphed.

After all, the writer's opposition to the measures of the late administration is rather whimsical. He speaks thus on the subject:

'As far as my individual opinion goes, I might be inclined to enlarge many of the privileges of the Roman Catholics, and were the times ripe for such a change, I might be inclined to enlarge them considerably. But experiments, which aim at an alteration in old established laws, should ever be gradually and cautiously made; and I would begin by adding to their political rights, before I intrusted them with military authority. I would see how they acquitted themselves as magistrates and senators, before I appointed them to the command of an army or a fleet.'

So

So the difference between him and the late Ministers amounts only to this: they both agree that civil rights are to be restored to the Catholics, but our author would begin at one end, and they at another. We can point out an easy way of compromising this difference, to which we apprehend that the Catholics, and certainly ourselves as friends of religious liberty, will have no objection; viz. to allow each party to set to work in his own way; let the author establish their right to political employments, while the late Ministers substantiate their claims to naval and military promotion; thus will the jarring parties be made to co-operate in producing universal concord: thus will be realized those wise and enlightened maxims which all civilized nations have gone before us in adopting, which are sanctioned by all the great names of modern times, and which are so conformable to justice and expediency, so friendly to harmony and peace.

Jo.

MISCELLANEOUS.

Art. 38. *A Letter addressed to Samuel Whitbread, Esq. M. P.*, in consequence of the unqualified Approbation expressed by him in the House of Commons of Mr. Lancaster's System of Education; the religious Part of which is here shewn to be incompatible with the Safety of the Established Church, and in its Tendency, subversive of Christianity itself. Including also some cursory Observations on the Claims of the Irish Romanists, as they affect the Safety of the Established Church. By John Bowles, Esq. 8vo. 2s. Hatchard.

Even in this age of extravagant assertions, we do not recollect to have encountered a more valorous knight than Mr. Bowles; who maintains with undaunted confidence that the scheme of education, proposed by Mr. Lancaster, which is designed to enable children to read their bibles and to inculcate only the general principles of Christianity, is incompatible with the safety of the Established Church, and even subversive of Christianity itself. This laughable paradox we can scarcely prevail on ourselves seriously to refute. Are the general principles of Christianity incompatible with its essence; and does the Established Church stand on so slight a foundation that its safety cannot be maintained unless its peculiar doctrines are mingled with the first elements of Education? We cannot more cruelly libel the religion which we profess, than by asserting the affirmative of this proposition:—yet this is the ground which Mr B. in his mistaken zeal ventures to occupy. St. Paul, whose authority, we trust, this gentleman will not dare to question, tells us that "children should be fed with milk and not with strong meat;" or that plain and simple doctrines should be taught before those that are deep and abstruse; and surely Mr. Lancaster's plan is in perfect harmony with the doctrine of the Apostle. If we ask what is the mode adopted in the whole circle of scientific instruction, we shall be told that the most obvious principles are taught first, and that the pupil is led from these to such as are of more difficult solution; and is the divine science of Religion such an exception to all other sciences, that we must here begin at the wrong end, and go crab like from recondite mysteries

msyteries to simple axioms? Among all the absurdities which this absurd age has generated, we did not expect to hear such a preposterous suggestion protruded on the credulity of John Bull; who, though of an accommodating temper, will suspect something of a *humbug* (we beg pardon for using such a word) when he is gravely told that the general principles of his religion are at variance with Religion itself. Never was an attempt more impolitic than that of Mr. B. His childish fear of the consequences of Mr. Lancaster's comprehensive system may occasion the most dangerous suspicions. What is the substance of his pamphlet, but this; We must take care to have the infant mind in our trammels, otherwise it may be lost to us? Surely a church erected on the foundation of Christ and his Apostles needs not, ought not, to employ or to sanction such an insinuation.

We are taught in the Scriptures * that virtue is the road to divine knowlege, or that education in Christian morality is the best preparative for the right apprehension of Christian doctrine; and in this view can there be any exception to Mr. L.'s scheme? Mr. B., however, suspects mischief from morality, unless it be amalgamated with points of disputed theology; and he roundly asserts that 'to instruct youth only in the "*uncontroverted* principles of Christianity" would have the effect of bringing up youth as unbelievers.' Thus, if the rising generation be instructed in the belief of God and a Providence, in the Divine Mission of Christ, in the truth of the Christian Scriptures, and in the doctrine of a future state in which the righteous will be rewarded and the wicked punished, the inculcation of these 'uncontroverted principles' would have the effect of producing infidelity,' or 'be essentially immoral.'

As to the Irish Catholics (whom Mr. B. more properly terms Romanists,) it may be observed that, if by granting them the full privileges of subjects we can remove jealousies, and unite them to us in a zealous co-operation in the defence of the empire, though the Established Church by this measure will lose some of its patronage, its safety will in fact be increased; for whatever tends to secure the Government must conduce also to the security of the Established Church, which is an integral part of it. On the other hand, if by withholding reasonable claims the majority of the population of Ireland is kept in a state of disaffection, do we not by this denial of civil rights endanger the Empire, and consequently the Established Church? By endeavouring to retain all, we often lose all. **Mo-y.**

Art. 39. *The Works of the late Edw. Dayes:* containing an Excursion through the principal Parts of Derbyshire and Yorkshire, with illustrative Notes, by E. W. Brayley; Essays on Painting; Instructions for drawing and colouring Landscapes; and professional Sketches of modern Artists. 4to. pp. 360. and 12 Plates. 1l. 10s Boards. White, &c.

The late Mr. Dayes was an artist eminent in the line of landscape painting in water colours; and the tour, which is the principal subject of the book now before us, was undertaken in the pursuit of his

* Ecc. ii. 26. John, vii. 17.

profession.

profession. The interesting observations made during his progress induced him afterward to connect with it various historical and biographical notices, and to prepare it for the press but a short time previously to his sudden death. To this information, the editor adds that much benevolent assistance has been procured in bringing forwards this publication for the benefit of his widow; not only is it presented in an elegant type, but it is also accompanied with beautiful engravings; and to render it still more complete, the author's other literary works form a part of the volume.

We have been much gratified with the perusal of Mr. Dayes's narrative of his excursion, and with the engravings, which give much interest to the relation by presenting the scenes to the eye. Mr. D. appears to have possessed great powers of discrimination, and considerable talents for delineation. His directions to young painters, contained in the Essays and Instructions, are clear and perspicuous, so far as they are confined within the limits of his own practice: but he is not equally successful when he enters on the historical department; and we regret that he should ever have stepped out of the line in which he appears to so much advantage. These deviations, however, are only occasional, and are rather excrescencies than alloys.

The Professional Sketches strike us as a curiosity. The greater part of them consist of strictures on modern artists and their works, expressed with a freedom that induces us to think that the author wrote them for his own amusement, and not for the press. In them we seem to obtain the unreserved sentiments of an artist concerning his cotemporaries, and we remark the same discriminating abilities that we observed in his essays and instructions: but here also he is less fortunate in appreciating the merits of historical than those of other performances.

This publication is one of the few that possess much intrinsic value, as being composed by a person of great professional talents; and it is the more interesting at this time, when the press abounds with writers on the subject of the graphic art, who have no practical qualification for the purpose of instruction: while the elegant manner in which it appears will always render it a desirable acquisition to those who are fond of this delightful study. Saun.

Art. 40. *A brief Account of the Proceedings of the Committee appointed. in the Year* 1795 *by the Yearly Meeting of Friends of Pennsylvania, New Jersey*, &c. for Promoting the Improvement and gradual Civilization of the Indian Natives. 8vo. pp. 48. Philadelphia printed; London, reprinted for Phillips and Fardon.

Art. 41. *A brief Account of the Proceedings of the Committee appointed by the Yearly Meeting of Friends, held in Baltimore*, for Promoting the Improvement and Civilization of the Indian Natives. 8vo. pp. 47. Baltimore printed; London, reprinted for Phillips and Fardon.

Most of the missionary societies, by suffering their good intentions to out-run their sound judgment, have begun at the wrong end, and have endeavoured to make the conversion of savages precede their civilization. We have more than once delivered our sentiments

ments on the effects of this ill-directed zeal; and we have no small pleasure in reporting the example afforded by the truly sagacious as well as Philanthropic Society of Friends, in their efforts to promote the improvement of the Native Indians of North America. The members of this Society, rightly considering that a preparation must be made for religious instruction, and that the mind must receive a certain degree of culture before the seeds of the Gospel can be sown with any permanent effect, have commenced their *labour of love* with the Indians,—not by reading to them a service, as it was performed to the Otaheiteans, according to Captain Cook's account, for the sage purpose of giving them some notion of religion,—nor by sending them missionaries who confined their operations to preaching and catechising on the Christian Faith,—but by wisely endeavouring to lead the wild and warlike Indians to the adoption of the habits of civilized life. For this purpose, they have at no small expence sent some Friends among the Native Tribes, with implements of husbandry, and with artificers' tools, to teach them to plough their land, to make fences, to erect saw-mills and grist-mills; and who, when they had taught the Natives to be ploughmen and artisans, were instructed to leave the land which they had brought into cultivation, and all the tools and implements, in the possession of the Indians. To the man of humanity, the most pompous accounts of victories achieved by renowned warriors cannot be half so gratifying, as the perusal of this artless narrative of these heroes of benevolence; and as the pleasure of observing how far their endeavours to civilize the Indians by leading them to sobriety and industry, to ideas of distinct property, and to an attention to agricultural arrangements and domestic comforts, were crowned with success.

Suspicions were at first entertained by the Indian Natives, that the visits of Friends among them originated in selfishness: but when they found that the motive was pure good will, they regarded '*Brothers Onas*,' * as they called the Friends, as sent to them by the GREAT SPIRIT, and chearfully concurred in the measures projected for their amelioration.

In the advertisement prefixed to the Baltimore Report, an apology is made for suffering a censure to remain in the Appendix to the Pennsylvania account, which reflects on some former American missionaries, as 'having been in general narrow-minded, ignorant, idle, or interested, and for having paid more regard to forms than principles.' The fact, however, is not denied; and even if the missionaries themselves are too severely censured in this instance, the subsequent paragraph of General ————'s letter (which constitutes the Appendix,) shews that the plan which they pursued was not in its nature calculated to promise any beneficial result.

We are thoroughly persuaded that the Friends are perfectly right in not being hasty in attempting to make converts to Christianity among the Indians; and that the Gospel will in the end be more effectually advanced by their proceedings, than by the inconsiderate

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* *Onas* is the name which the Indians gave to W. Penn; and they consider the Friends as W. Penn's people.

zeal of those who strive to render these people believers before they have been turned from the habits of savage life. Christianity presupposes civilization. The Indian, while in a state of nature, is scarcely capable of appreciating the principles of the Gospel.

It will be seen by the two distinct reports before us, that the theatre of these rational and well directed efforts of benvolence is of great extent; and that the intercourse of Friends with their *Red Brethren* (as the Indians are termed) has already been attended with a success which promises the most important benefits. As, however, the measures adopted for these purposes are accompanied with considerable expence, the distribution of ploughs, harrows, hoes, axes, saws, &c. even to a few among various and widely scattered tribes, cannot be a trifling object; and as the funds originally raised are nearly exhausted, the Society of Friends have promoted a Subscription throughout the whole body. From their known Christian spirit, we are persuaded that this application will not be made in vain.

Mo-y.

SINGLE SERMONS.

Art. 42. *Jewish Prophecy, the sole Criterion to distinguish between genuine and spurious Christian Scripture;* or an humble attempt to remove the grand and hitherto insurmountable Obstacles to the Conversion of Jews and Deists to the Christian Faith, affectionately submitted to their serious Consideration. Preached before the Rev. Dr. William Gretton, Archdeacon of Essex, at the Visitation holden at Danbury, July 8, 1806. By Francis Stone, M.A. F.S.A., Rector of Cold Norton. 8vo 1s. Johnson.

The magnanimity of the preacher of this discourse is more striking than his worldly prudence. Such a visitation sermon has, we believe, been rarely delivered; and we should suppose that Mr. Stone's clerical audience did not give him the credit which he takes to himself, of having fulfilled the true end and design of addresses on these occasions. Instead of being an advocate of the established doctrine, Mr. Stone attacks it in the boldest and most undisguised manner; arguing against the immaculate conception, the pre-existence and Divinity of Christ, the Athanasian trinity, and the doctrine of Satisfaction, with as much vehemence as any preacher of the Unitarian school could have displayed. We would not insinuate that Mr. Stone is deficient in sound reasoning, but only that this sermon appears to be rather out of place in an established pulpit. The difficulty of reconciling the first two chapters of Matthew with the language of Jewish prophecy has been before noticed; and this, together with the prevalent doctrine concerning the nature and person of Christ, has been often stated as an obstacle to the conversion of the Jews: but we were not prepared, especially at the present day, for meeting such assertions in a visitation sermon. Mr. Stone, however, has expressed his opinions with great clearness and force; he has well studied his subject; and if he does not promote the cause of orthodoxy, he is a champion on the side of free inquiry and rational Christianity.

It is proper to acquaint our readers that the preacher is an old man, and one of a number of clergy (called, if we mistake not, the association

ciation at the *Feathers*) who about 30 years ago united in an address to the Legislature, praying to be exempted from Subscription to Human Articles of Faith. Though in the decline of life, his zeal for what he considers as essential to the interests of pure Christianity is not abated; and the above-mentioned doctrines, called the 'strange figments of the human brain, which are unsupported by Jewish prophecy, he glories in exposing to contempt and ridicule before his respectable audience.' In this contempt and ridicule he was probably joined by very few, if any, of his clerical congregation. Mo.

Art. 43. Preached in the Cathedral Church of Durham, July 30, 1806, at the Assizes holden before the Hon. Sir Robert Graham, and the Hon. Sir Thomas Manners Sutton. By Thomas Zouch, D.D., F.L.S. Prebendary of Durham. 4to. 1s. Payne.

This discourse, published at the request of the Bishop of Durham, is well adapted to the occasion on which it was immediately delivered. It discovers the author's acquaintance with antient learning and history, together with his regard to that equity, truth, and righteousness which are essential to the Christian character. In all stations these are requisite, and in public offices, whether of a higher or lower degree, they are of the utmost moment. From the base and venal spirit of Felix, Roman governor of the province of Judea, (Acts, xxiv. v. 26.) the preacher warns all persons against mean, fraudulent, mercenary, and selfish practices, of every kind and degree. Hi.

Art. 44. Preached at Durham, July 17, 1806, at the Visitation of the Hon. and Right Rev. Father in God, Shute Lord Bishop of Durham. By Henry Phillpotts, M. A. Rector of Stainton Le-Street, &c. 4to. 1s. 6d. Rivingtons.

From this very judicious sermon it is impossible to withhold our approbation. With great force of argument, Mr. Phillpotts refutes a tenet which has some respectable followers, though to us it is surprising that it should be cherished for a moment by men who are acquainted with the moral as well as intellectual energies of our nature, viz. 'that it is utterly impossible for man to perform any good action.' The preacher shews that the text (Rom. vii. 18.) which has been considered as supporting this position, lends it not the smallest assistance when properly understood; and in his interpretation of it he exactly accords with Taylor's paraphrase.—Quitting the ground of Scripture, he next takes that of reason, contending that the above mentioned doctrine is inconsistent with the real dignity of man's nature; and his argument in this part of his discourse is strong and conclusive. A proper distinction is made between genuine and false humility; and rejecting those notions of human dignity which are incompatible with our dependance on Divine Grace, Mr. P. affirms 'that in the midst of all our weakness and all our corruption, we still have faculties capable of being employed in the service of our fellow creatures, and to the glory of God.' Had not this been the case, it must be as absurd to address to us exhortations to repentance, as to invite a blind man to an exhibition of pictures. Mo.

CORRESPONDENCE.

For the MONTHLY REVIEW.

'THE People called Quakers are sensible of the Liberality with which they have long been treated by the Monthly Reviewers, and can readily and gratefully acknowledge it. This was indeed amply admitted by Amicus, when controverting some of their Opinions, as expressed in their Examination of William Rathbone's Narrative and Memoir. It is, however, a Matter of some Surprize, that a Difficulty should exist with these respectable Reviewers, to reconcile the Belief of the Quakers in the Teachings of the Holy Spirit, with that of the Inspiration of the Scriptures, so as for them to form a Rule of Faith and Manners; "Not an adequate and primary Rule," to use the Words of Barclay; but as he observes, "a secondary Rule;" and yet. *as far as they go*, they may be called "a sufficient Guide" as expressed by Clarkson; though, perhaps, not with perfect Accuracy.

'The supposed Difficulty of reconciling two Rules, and giving a Superiority to one of them, the Reviewers seem to think requires an extraordinary degree of Logic to accomplish; whilst to the Quakers nothing appears more simple. The subject may be, perhaps, most clearly illustrated by taking Reason and human Laws, as a parallel Case. Reason and Law are both considered as Guides for the Conduct of men in Society. Laws are made by Men possessed of Reason; and being in general the Work of a Number of Men, chosen for their individual or collective Wisdom, (which is an Improvement of Reason) men consider it their Duty to regulate their Conduct conformably to those Laws. Yet the Laws do not supersede the use of reason: on the contrary, they require reason to understand them, and to conform our conduct to them; and that reason from which these laws proceed, and by which they are understood and executed, must be superior to the laws which are, in all respects, dependent upon it. Thus it is with the Scriptures and that Spirit from which they proceeded; and the very same mode of reasoning which has just been used, will apply to the present subject. The Scriptures we believe were written by men inspired with the Holy Spirit. A portion of this spirit we believe is given to mankind, and is necessary for the right understanding of those writings which proceeded from it. The writings we believe are, *as far as they go*, a rule for our conduct, as human laws are in the former case; but in both cases we suppose circumstances will frequently occur, to which neither human laws nor the Scriptures will apply. What then is the consequence? A man must in one case be regulated by his reason, and in the other by the Teachings of the Spirit or Grace of God *; yet this does not prove, either that reason must clash with law, or the Spirit with the Scriptures: for as law is supposed to proceed from the use of reason, and the Scriptures from the Influences of the Spirit, there is no necessary discord betwixt the written and the unwritten rules; but as the written ones are, both in their origin and execution, wholly dependent on those which are not written, the latter must be superior to the former, according to that acknowledged logical maxim quoted by Barclay: "*Propter quod unumquodque est tale, illud ipsum est magis tale.*"

'It would be easy to enlarge on this subject; but the writer, hoping that the Monthly Reviewers will insert these remarks in their correspondence, has endeavoured to compress them into as small a compass as possible. It will give him pleasure to find that they prove satisfactory to the Reviewers and their Readers.

PHILO.'

* See 1 Cor. ii. 11.

We

We cannot in reply to *Philo* afford him the satisfaction for which he thus expresses a hope, by acknowleging that he has lessened our difficulty, or has diffused any new light over our minds. If the relation between *Reason* and *Laws* be the same as between the *Inward Light* and Scriptural Revelation; if *Reason* be 'superior to the *Laws*,' and the *Inward Light* to *Revelation*; and if the dictates of Superior Reason in the former case may justify our resistance to the Laws: will it not follow, on the same ground, that the Superiority of the Inward Light may be as fairly pleaded in excuse for rejecting certain parts of Revelation? That document cannot be complete for a perfect decision which is only complete '*as far as it goes*.' If, however, on the other hand, the *Scriptures* are admitted to be the genuine productions of the Divine Spirit, we perceive no reason for admitting their instruction to be inferior to that of the *Inward Light*. Divine Inspiration must be as perfect at one time as at another. **Mo.y.**

In consequence of certain remarks which we offered on Mr. Mendoza de Rios's recent publication*, and especially on the method of finding the Longitude from the moon's distance from a Star or the Sun, we have been favoured with a letter from a Portuguese correspondent. For the kindness of the communication we return our sincere thanks: but the fruit of it is at present unenjoyed by us, since we have not had the means of resorting to those sources of information which are there pointed out. We will, however, exert our endeavours to be instructed; and we hope, by instruction, to be able to perceive the scientific exactness and practical utility of the method and rules which our obliging correspondent has been at the pains of transcribing from the memoirs mentioned in his letter.—Not yet understanding the principle and foundation of the process and rule, we must be contented with observing that, if only those operations be requisite which our correspondent has performed by figures, and if they can conveniently and quickly be executed, the process of clearing the moon's distance is easily accomplished, and of no tedious extent. **R.W.**

We last month accidentally omitted to acknowlege the receipt of a letter signed *an Englishman*, and dated from Bath. It scarcely appears to us proper to make the *call* which it suggests: but we shall pay all the attention in our power to the subject of its remarks.

The note from J—— S—— H—— is received, and we shall observe its intimation.

A letter signed '*an Atheist and a Clergyman*'!! has been delivered to us, which contains various statements and assertions. If the writer will avow his real name, we will attend to him.

☞ In the Number for June, p. 128. l. 4. from bott. for 'legislation,' r. *legislature*. P. 198. l. 7. read, *pursued in a political debate*; and l. 22. for 'Scottish,' r. *sottish*. P. 212. l. 14. for 'maxims,' r *maxim*. P. 224. l. 2. for Yi, r. Ti.

* See Rev. Vol. li. N. S. p. 128.

Errors, pp. 254, 272, 274, 306-7, 308, 332.